

NOTES ON THE HISTORY OF THE
CONGREGATION OF PRIESTS OF
SAINT BASIL — COLLECTED BY
ROBERT JOSEPH SCOLLARD, CSB

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C O N T E N T S

Father Neil Jerome McNulty, Weekly practices in the Toronto Novitiate, 1895-1896	1
Father Michael Thomas Roach, Weekly practices in the Tor- onto Novitiate, 1895-1896 ...	11
Father Michael Patrick Christian, Billets distribués le vend- redi aux novices, Beaconfield Novitiate, 1886-1887	21
Father Julien Tracol, Meditations from his retreat notes used at the Beaconfield Novitiate, 1888	35
Daily Prayers for Basilians, 1930..	38
Father Victorin Marijon, Circular Letter, June 4	42
Father Victorin Marijon, Circular Letter, May 24	49
Father Victorin Marijon, Circular Letter, November 11, 1890 ...	58
Father Victorin Marijon, Exhort- ation given at the Coulpe, St. Michael's College, December 23, 1890	60

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.....

Father Victorin Marijon, Exhortation given at St. Michael's College, February 2, 1891 ...	64
Father Victorin Marijon, Examen for the First Friday, March 2, 1891	73
Father Victorin Marijon, Exhortation given at St. Michael's College, March 5, 1891	78
Father Victorin Marijon, Exhortation given at the Coulepe, St. Michael's College, June 13, 1891	81
Father Victorin Marijon, Examen for the First Friday, December 3, 1891	85
Father Victorin Marijon, Exhortation given at the Coulepe, St. Michael's College, December 23, 1891	92
Father Victorin Marijon, Regulations for the Novena before the feast of St. Joseph, March 11, 1892	95
Father Victorin Marijon, Circular Letter, March 7, 1892	96

1 2 3

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1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

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1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32

Contents

vi

Father Victorin Marijon, Examen for the First Friday, February 4, 1892	98
Father Victorin Marijon, Circular Letter, May 15, 1892	105
Father Victorin Marijon, First Friday Exhortation at St. Michael's College, November 3, 1892	108
Father Victorin Marijon, Circular Letter, May 24, 1893	111
Father Victorin Marijon, Circular Letter, November 11, 1893 ...	113
Father Victorin Marijon, Circular Letter, December 8, 1893	115
Father Victorin Marijon, Circular Letter, November 4, 1894	122
Father Victorin Marijon, Circular Letter, November 4, 1895	126
Father Victorin Marijon, Circular Letter, November 12, 1899 ...	133
Father Victorin Marijon, Circular Letter, June 3, 1900	140
Father Adrien Fayolle, Circular Letter, January 23, 1880	144

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C o n t e n t s

vii

Father Adrien Fayolle, Circular Letter, December 8, 1883 ...	153
Father Adrien Fayolle, Circular Letter, June 21, 1886	160
Father Adrien Fayolle, Circular Letter, May 19, 1887	168
Father Adrien Fayolle, Circular Letter, November 30, 1887 ..	181
Father Adrien Fayolle, Circular Letter, July 27, 1889	192

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Book of Practices, St. Basil's Novitiate.

Week ending Friday, Sept. 27th, 1895.—
Take care to act always for a motive of
faith and to keep your rule solely for
God's sake. Sept. 30th. St. Jerome.
Jerome McNulty.

Oct. 5th. St. Placidius, religious and
martyr. Practice: Make a
mortification to obtain a great zeal
for the practice of religious virtues,
especially humility and obedience.
Prayer: I will no longer put off the
reform of my life and I begin this day.
Help me to persevere.

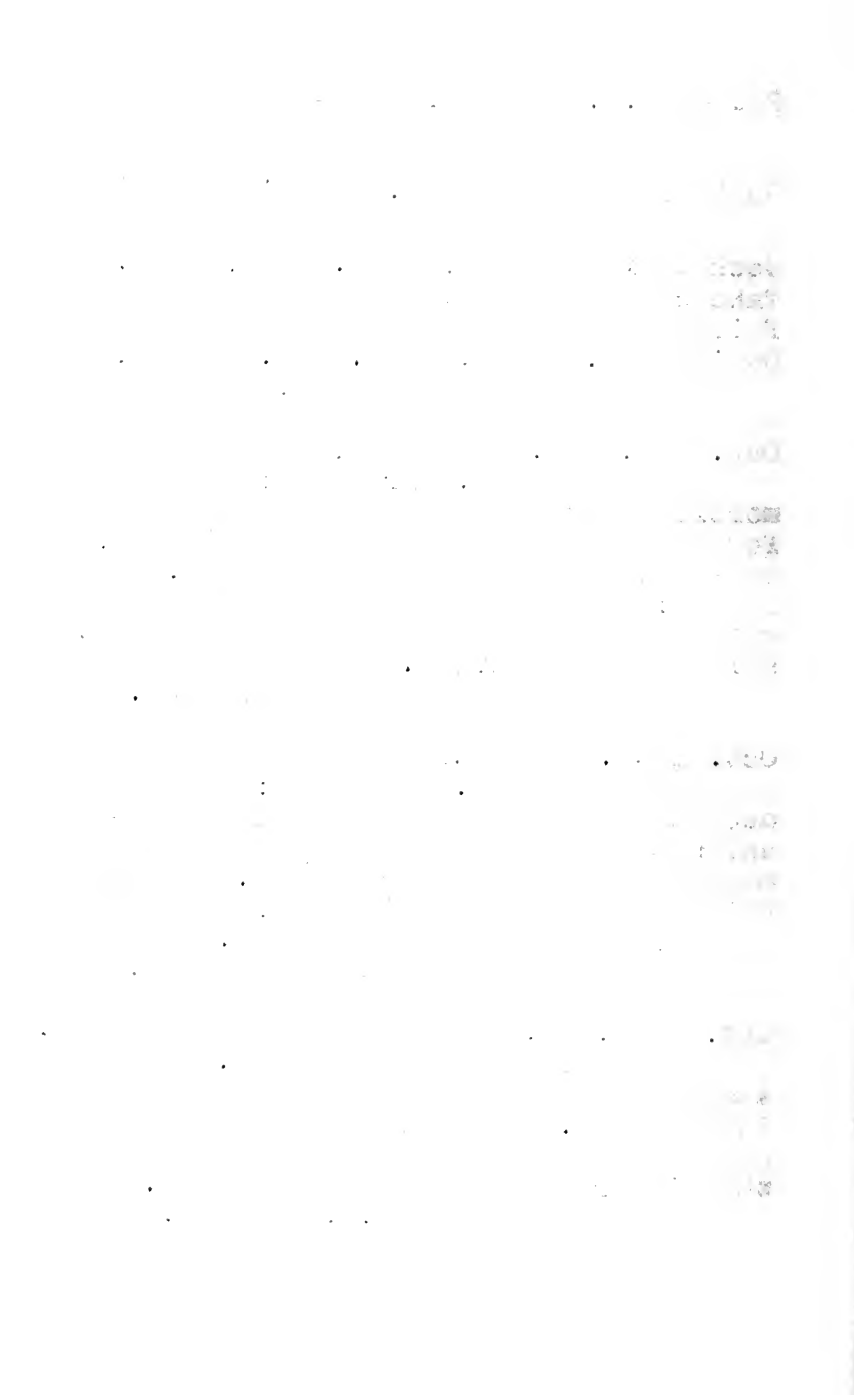
Jerome McNulty.

Oct. 13th. The Maternity of the Blessed
Virgin. Practice: Say one
decade of the beads to obtain the re-
union of the Eastern heretics and schis-
matics to the Catholic Church. Prayer:
Bring back to thy divine Son, Oh Blessed
Mother, thy wandering children.

Jerome McNulty.

Oct. 21st. St. Ursula and her companions.
Virgins and martyrs. Practice:
A mortification to obtain perseverance
in chastity. Prayer: O My God send me
sufferings and even death before I have
the misfortune of losing Thy grace.

N.J. McNulty.



Oct. 20th. The Purity of the Blessed Virgin. Practice: A mortification of the eyes to obtain grace against curiosity. Prayer: O Mary, through thy spotless virginity obtain for me the love of modesty.

Jerome McNulty

Nov. 3rd. St. Hubert, Bishop. Practice: A mortification to obtain the conversion of some soul which God wishes to convert. Prayer: O My Jesus, grant me the grace of understanding how dear a soul is to Thee.

Jerome McNulty.

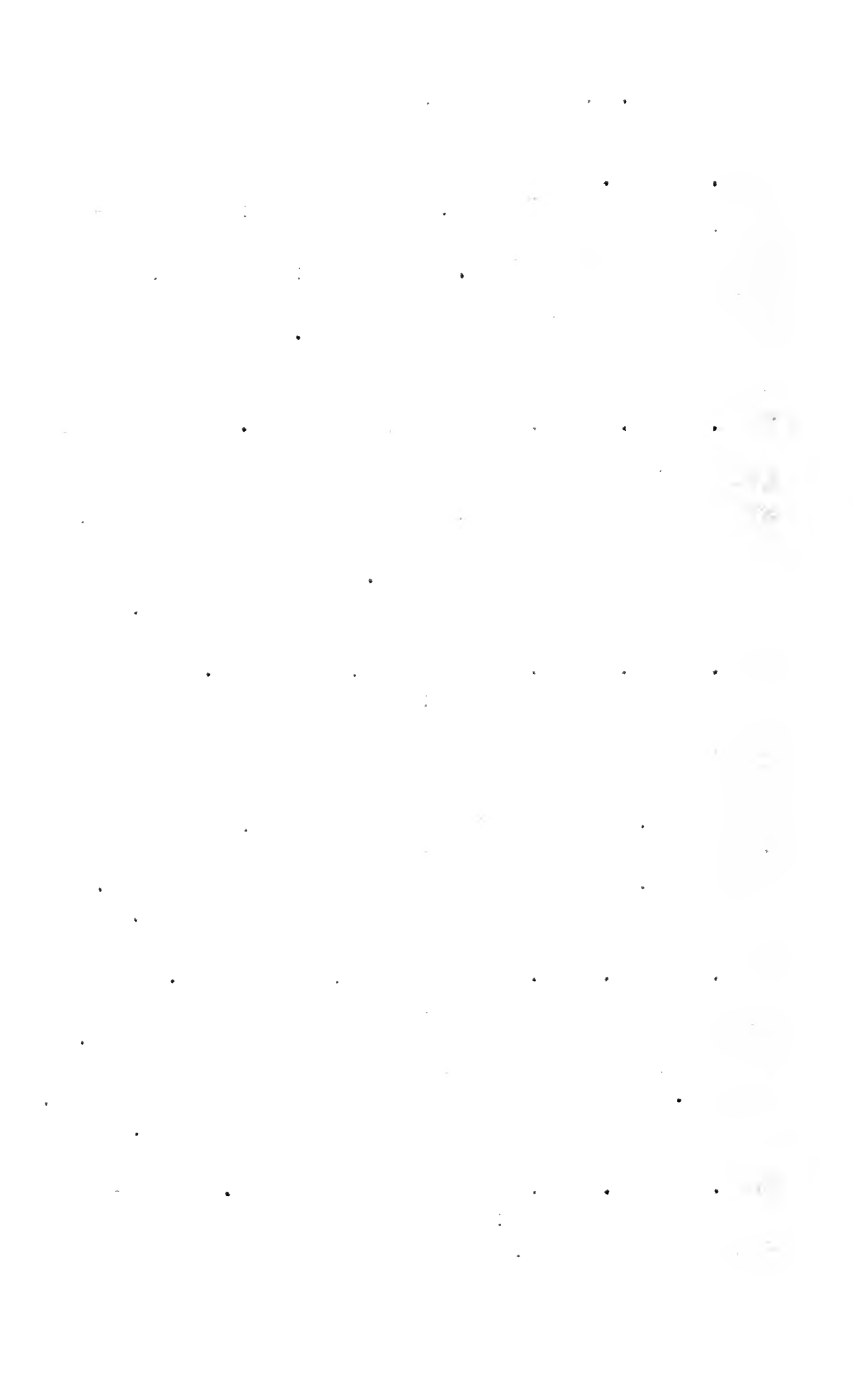
Nov. 9th. St. Theodore, Martyr. Practice: Let not a day pass without combatting in something your ruling passion, or practicing some mortification to obtain the victory over it. Prayer: O My Jesus, give me a sincere good will of correcting my defects. Without Thee I am powerless.

Jerome McNulty.

Nov. 19th. St. Potroclus, recluse. Practice: Give a great attention to the mortification of curiosity. Prayer: O My Jesus, I will seek Thee alone. Be the only object of my desires.

Jerome McNulty.

Nov. 24th. St. Marinus, Martyr. Practice: Watch well your thoughts and your words, so as never to give way



to pride in any shape. Prayer: O My Jesus, Who didst annihilate Thyself for me, grant me true humility.

N.J. McNulty.

Dec. 4th. St. Peter Chrysologus,
Doctor. Practice: Pray at Mass and offer the mortifications to which your rule subjects you to obtain perfect correspondence to the grace of your vocation.

Neil J. McNulty

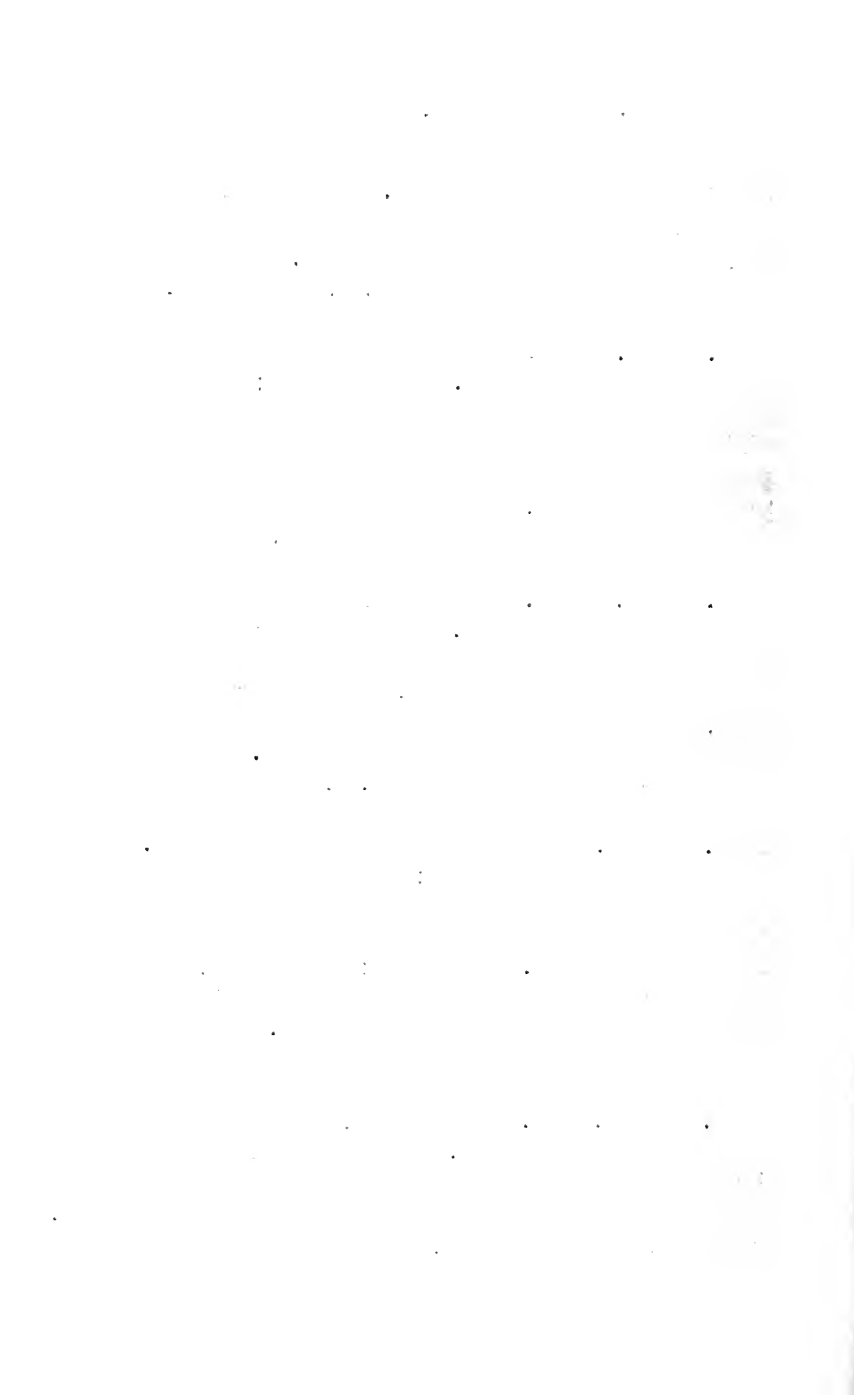
Dec. 7th. St. Ambrose, Doctor of the Church. Practice: A visit to the Blessed Sacrament to pray for the horror of vanity. Prayer: O My God, grant me an intimate persuasion of my weakness and ignorance.

N.J. McNulty

Dec. 18th. The Expectation of Mary.
Practice: Observe your rule and avoid any sin for the purpose of preparing your heart for Jesus Christ to be born in. Prayer: O Mary, do thou prepare in my heart a pleasant abode for the Divine Infant.

Neil McNulty

Dec. 23rd. St. Victoria, Virgin and Martyr. Practice: A mortification to obtain of the Infant Jesus for His Christmas gift a solid chastity. Prayer: O My Jesus, thou didst become



like me; for Thy sake grant me the grace of becoming like Thee by a perfect purity of body and soul.

Neil J. McNulty

Dec. 29th. St. Thomas a Becket, Bishop and Martyr. Practice: A visit to the crib to pray the Infant Jesus through Mary and Joseph to make you firm against all temptations. Prayer: O Jesus, grant me the grace of true christian courage in the war against the enemies of my soul.

J. McNulty

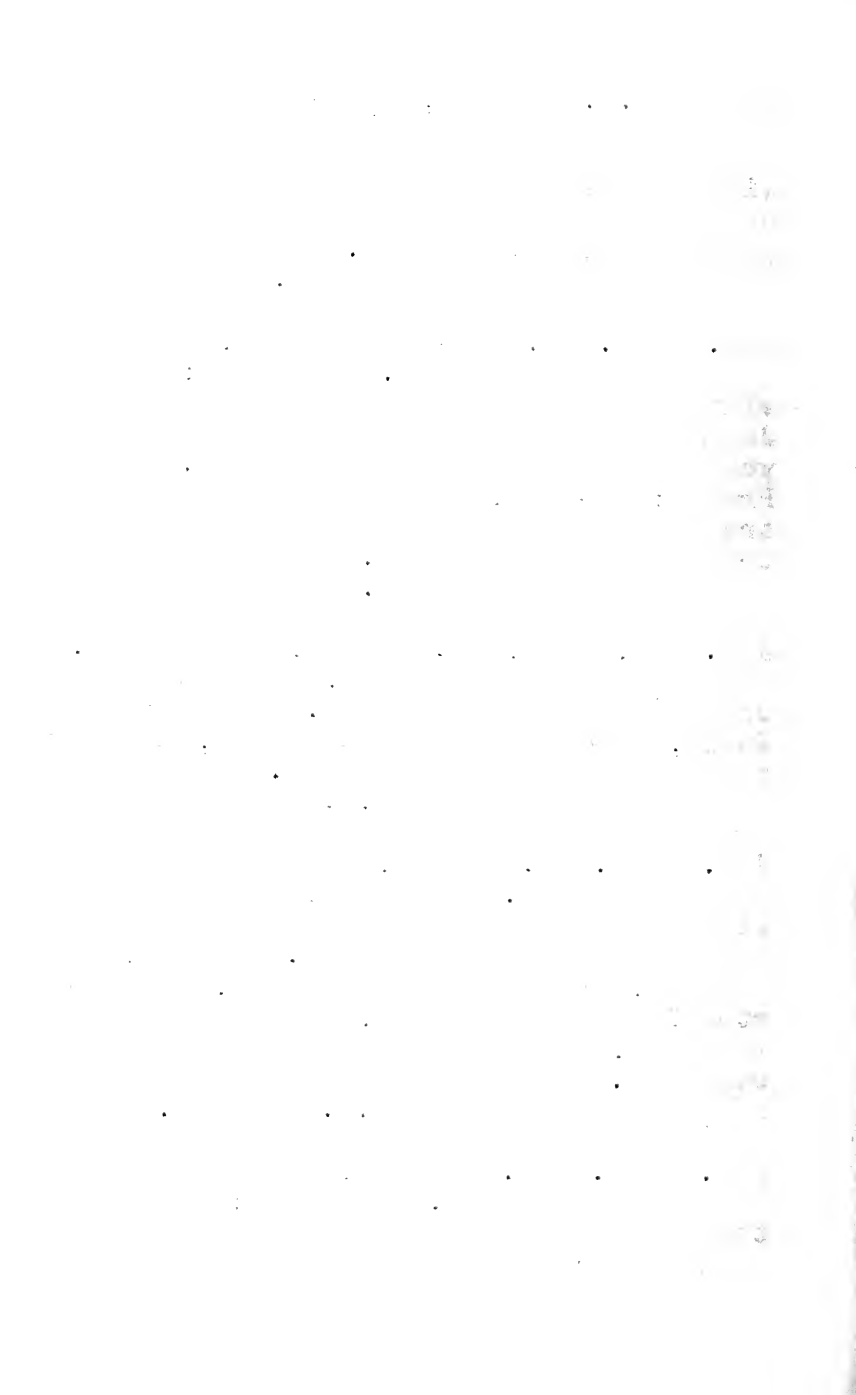
Jan. 4th, 1896, St. Robert, Archbishop. Practice: A visit to the crib to pray for meekness. Prayer: O Jesus, meek and humble of heart, make my heart like Thy own heart.

N.J. McNulty

Jan. 14th. St. Hilary, Bishop and Doctor. Practice: Say the Litany of the Holy Name of Jesus for the conversion of heretics. Prayer: O Jesus, Son of the living God, consubstantial to the Father, give glory to Thy name, the only name by which we can be saved.

N.J. McNulty.

Jan. 22nd. St. Vincent, Deacon and Martyr. Practice: Strive to say the Holy Office with great respect and devotion and punish yourself



when you have failed in this. Prayer:
O My God, give me a great spirit of
faith in order that my prayer may be
pleasing to Thee.

N.J. McNulty

Jan. 30th. St. Bathilda, Queen of
France. Practice: Entertain
frequently the thought that by sin you
were the slave of Satan and that owing
to the mercy of God you are His adopted
child and His heir. Prayer: O My God,
let me never forget what I have been
and what I would be again by losing Thy
grace; fill me with a deep and sincere
humility.

N.J. McNulty

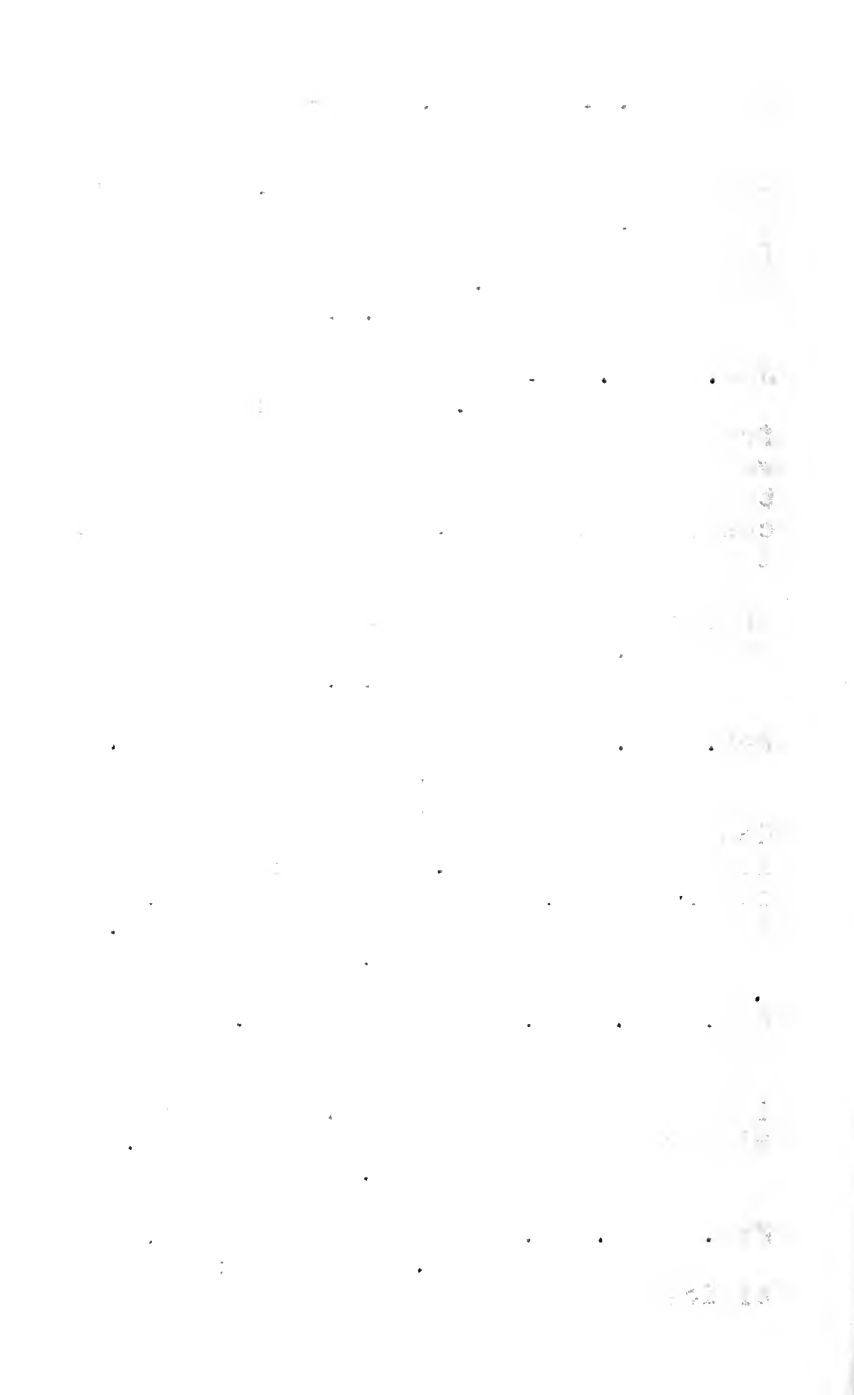
Feb. 2nd. The Presentation of Jesus.
Practice: As many times as
you can think of it, offer yourself to
God in union with Jesus, to do whatever
it will please Him. Prayer: Here I
come, O Lord, ready to do Thy will,
Thy law is in the middle of my heart.

J. McNulty

Feb. 1st. St. Ephrem, Deacon. Practice:
A visit to the Blessed Vir-
gin to ask for the grace of eloquence
in preaching her glories. Prayer:
Dignare me laudare te Virgo Sacrata.

N. McNulty

Feb. 10th. St. William of Aquitane,
Penitent. Practice: A mor-
tification for the conversion of sinners



and the ruin of your ruling passion.
Prayer: O My God, grant me the grace
of a true contrition and of a complete
change of life.

N. McNulty

Feb. 15th. SS. Faustinus and Jovila,
Martyrs. Practice: A mor-
tification to obtain perseverance and
success in the war against your ruling
passion. Prayer: Jesus, strength of
Martyrs, have mercy on us.

N. McNulty

Feb. 22nd. The Chair of St. Peter at
Antioch. Practice: A mor-
tification to obtain a true contrition.
Prayer: Miserere mei, Deus, miserere
mei.

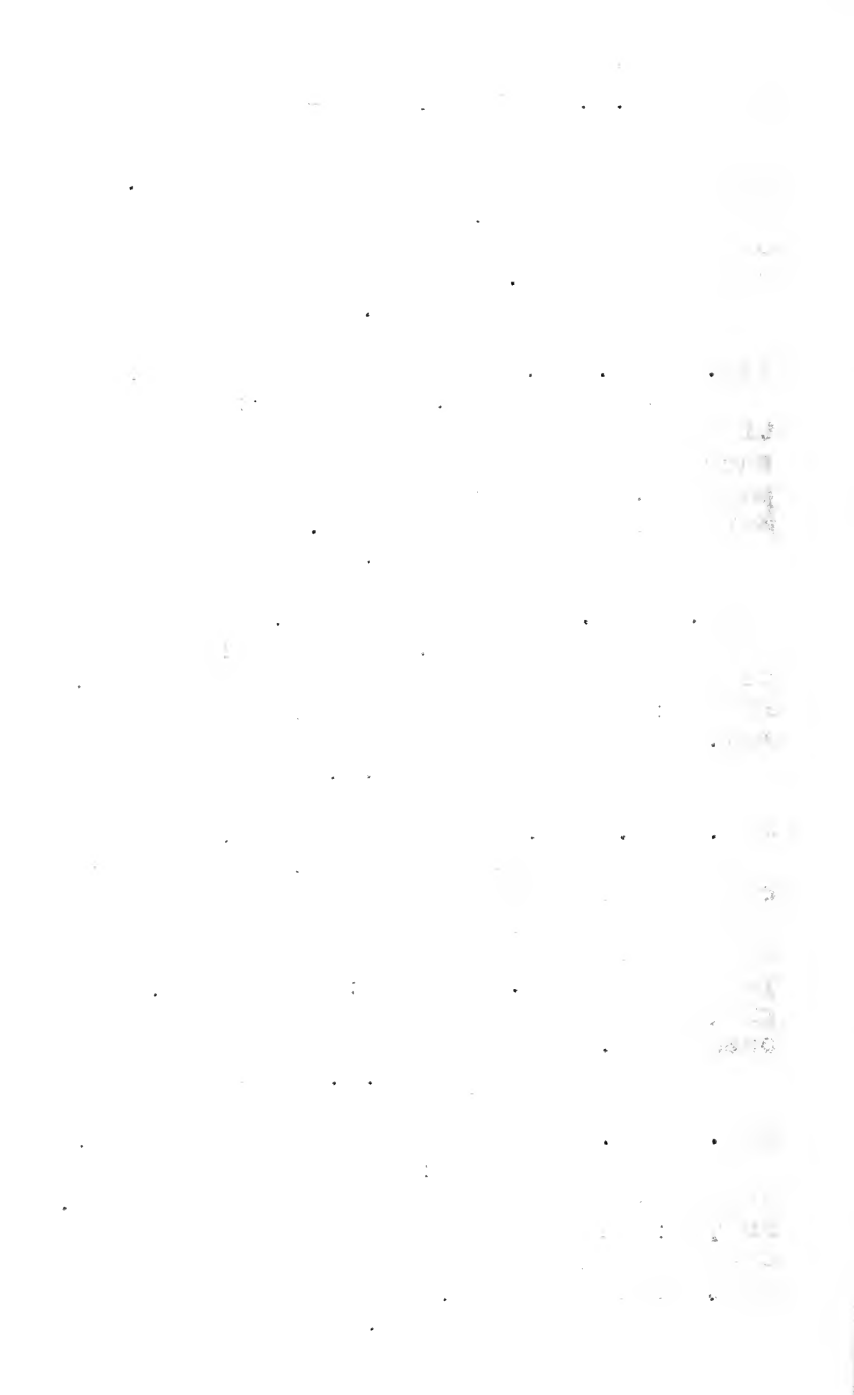
N.J. McNulty

Mar. 7th. St. Paul the Simple, Soli-
tary. Practice: Never dis-
cuss or criticize either within your-
self or with others any provision of
the rule, or any order or remark of
your Superiors. Prayer: O My God,
give me the spirit of true and simple
obedience.

N.J. McNulty

Mar. 20th. The Precious Blood of Jesus.
Practice: A mortification to
obtain generosity in the service of God.
Prayer: Eternal Father, I offer to Thee
the Precious Blood of Jesus Christ for
my true conversion.

N. McNulty



Mar. 26th. St. Branlio, Bishop. Practice:

A great application to the study of spirituality in all the forms prescribed by your rule, in particular by taking your notes carefully. Prayer: O My Jesus, make me love.

N. McNulty

Our Lord Jesus Christ denied by Peter. Practice: A mortification to expiate your sins of presumption and human respect. Prayer: O My Jesus, too often have I imitated St. Peter in his sin, may I imitate him in his penance.

N. McNulty

The Apparition of Jesus to Mary Magdalene. Practice: Make frequently the spiritual communion. Prayer: Preserve me, O My Jesus, from ever losing Thee again.

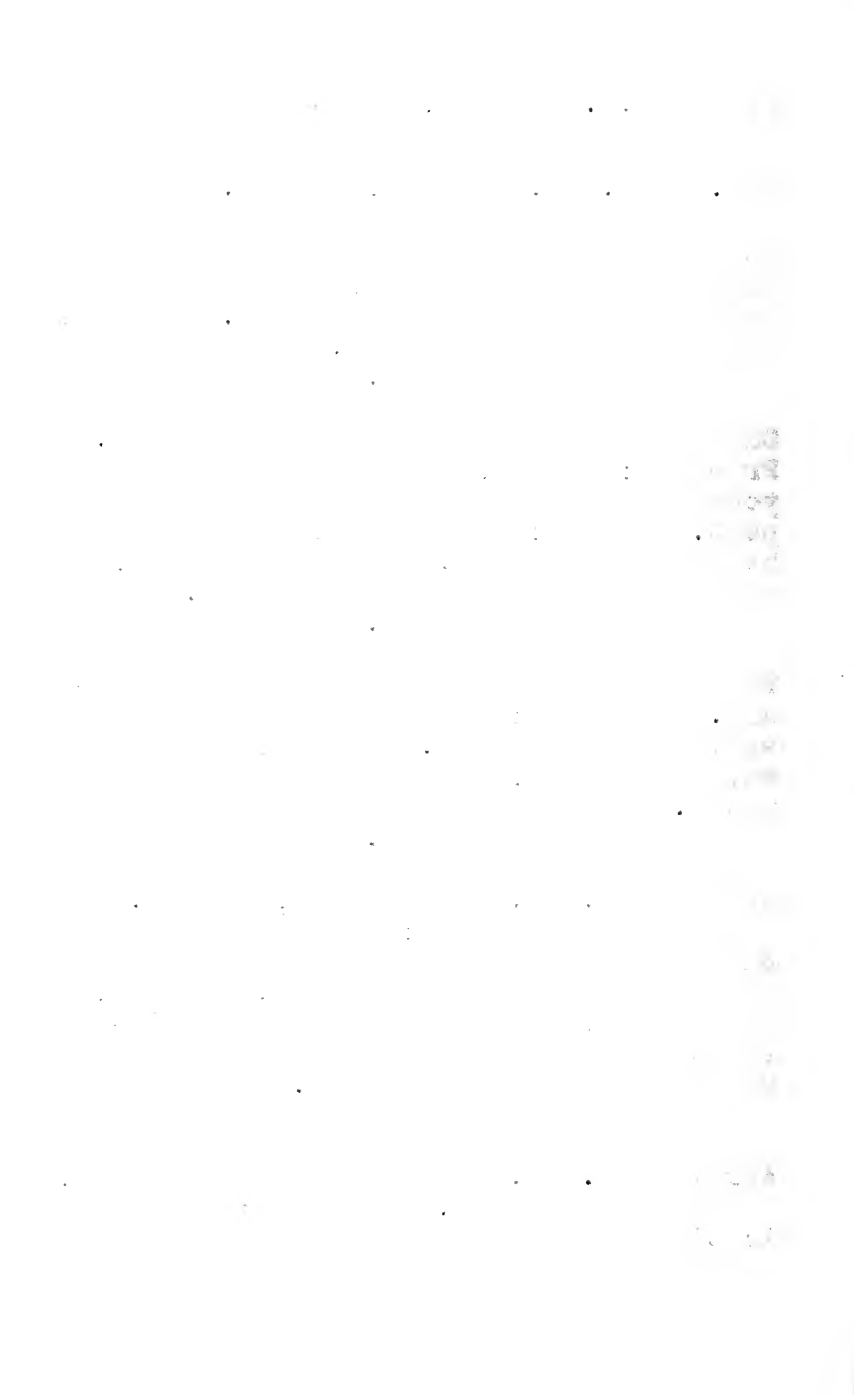
N. McNulty

April 15th. St. Hermenegild, Martyr.

Practice: A visit to the Blessed Sacrament to pray for detachment from worldly affections. Prayer: O My Jesus, preserve me from the misfortune of those who divide their heart between Thee and the world.

Neil McNulty

April 20th. St. Agnes of Monte Culciano, Virgin. Practice: A mortification to obtain a great horror of bad



thoughts and a great care to avoid dangers. Prayer: O My Jesus, the Purity of Virgins, put a guard on all my senses.

N.J. McNulty

April 28th. St. Paul of the Cross, Confessor. Practice: A mortification of the taste to obtain a great love of Jesus Christ crucified. Prayer: O My Jesus crucified for me, help me to crucify my flesh and its concupiscences.

J. McNulty
Ancient

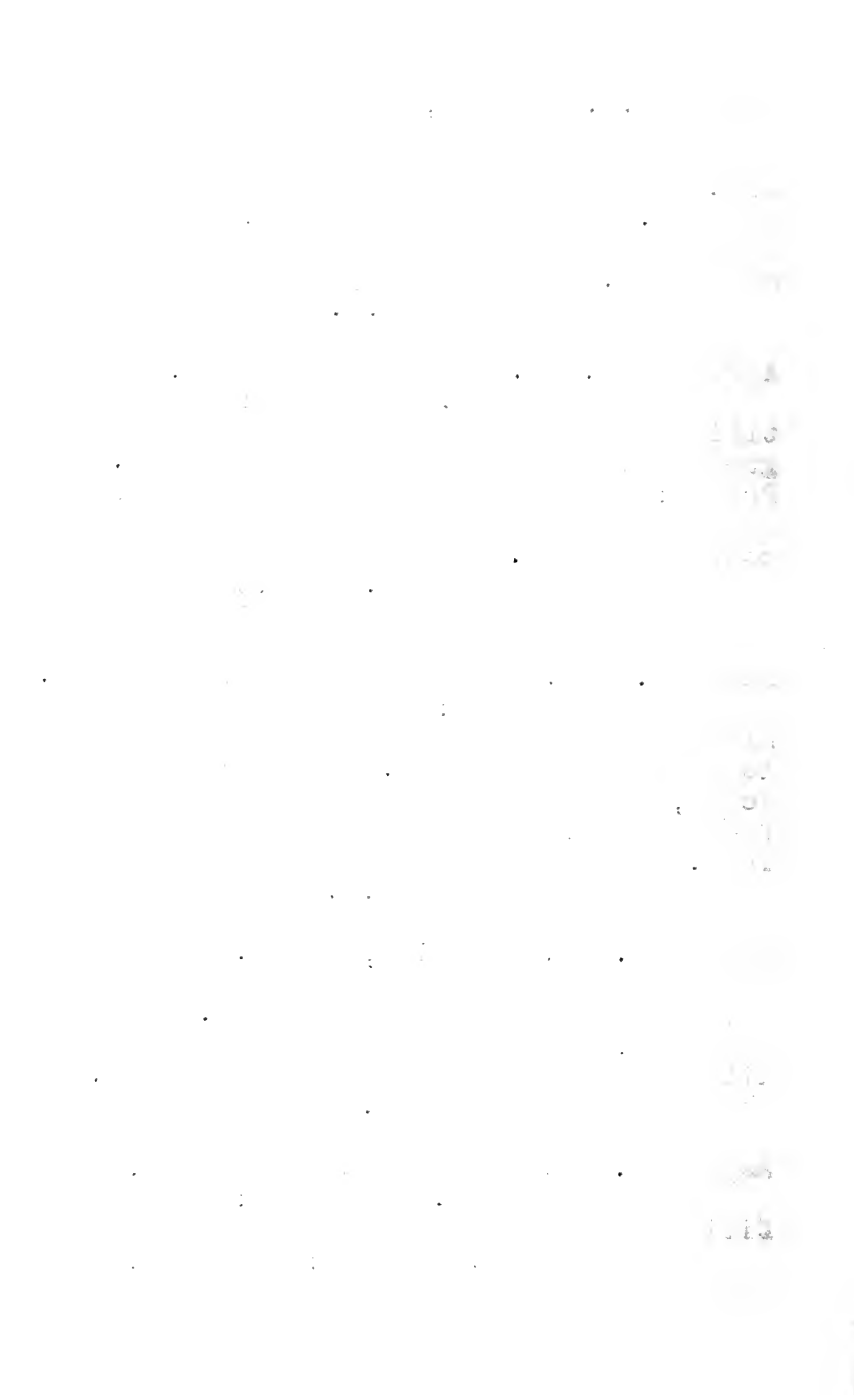
May 6th. St. John before the Latin Gate. Practice: A visit to the Blessed Sacrament to obtain a generous love for Jesus Christ. Prayer: O My Jesus, I dare not say that I have loved Thee as yet, grant me a true love of Thee.

N.J. McNulty

May 14th. St. Pacomius, Abbot. Practice: A strict observance of the rule of silence and punctuality. Prayer: O My God, grant me the spirit of faith with which I ought to observe my rule.

N. McNulty

May 21st. St. Felix of Cantacilicia, Capuchin. Practice: A mortification to obtain the grace of being a good religious. Prayer: O My God, give me the love of mortification and



self denial without which I could not be a true religious.

N. McNulty

June 5th. St. Boniface, Bishop and Martyr. Practice: A visit to the Sacred Heart to pray for zeal. Prayer: O My Jesus, send good laborers to the harvest and grant that I may myself be a good one.

Jerome McNulty

June 12th. Sacred Heart of Jesus. Practice: A mortification of the senses in reparation to the Sacred Heart of Jesus. Prayer: Sacred Heart of Jesus, be my love and help me to make Thee revered and loved.

J. McNulty

June 21st. St. Aloysius Gonzaga, Confessor. Practice: Some mortification of the eyes in order to obtain the virtue of modesty. Prayer: St. Aloysius, mirror of angelic virtues, I recommend to Thee the chastity of my soul and of my body.

N.J. McNulty

Aug. 14th. St. Hormisdas, Pope. Practice: A mortification of the taste to prepare for the feast of the Assumption. Prayer: O Mother of Grace, inspire me with the petition of what is most pleasing to thee.

N. McNulty



Aug. 22nd. St. Symphorien, Martyr.

Practice: Visit the Blessed Sacrament for a few minutes and ask for a great love of religious discipline.

Prayer: O My God, help me to subdue all my vicious inclinations, especially the most irregular of your senses.

N. McNulty

(Transcribed from the Book of Practices, 1895-1896, St. Basil's Novitiate, St. Clair Ave., Toronto, in the General Archives of the Basilian Fathers. Father J.J.M. Aboulin was Master of Novices and the practices were given out to the novices weekly)



BOOK OF PRACTICES, ST. BASIL'S NOVITIATE

Sept. 18th, 1895. St. Joseph of Cupertino, Confessor.

Practice: In manual labour make it a point to do the meanest work. Prayer: O My God, preserve me from self-esteem and ambition.

M.T. Roach

Sept. 22nd, 1895. St. Thomas of Villanova, Confessor, Bishop. Practice: Make a mortification at table to obtain charity towards your neighbour. Prayer: My God, grant me a perfect detachment from all things and make me thy true disciple.

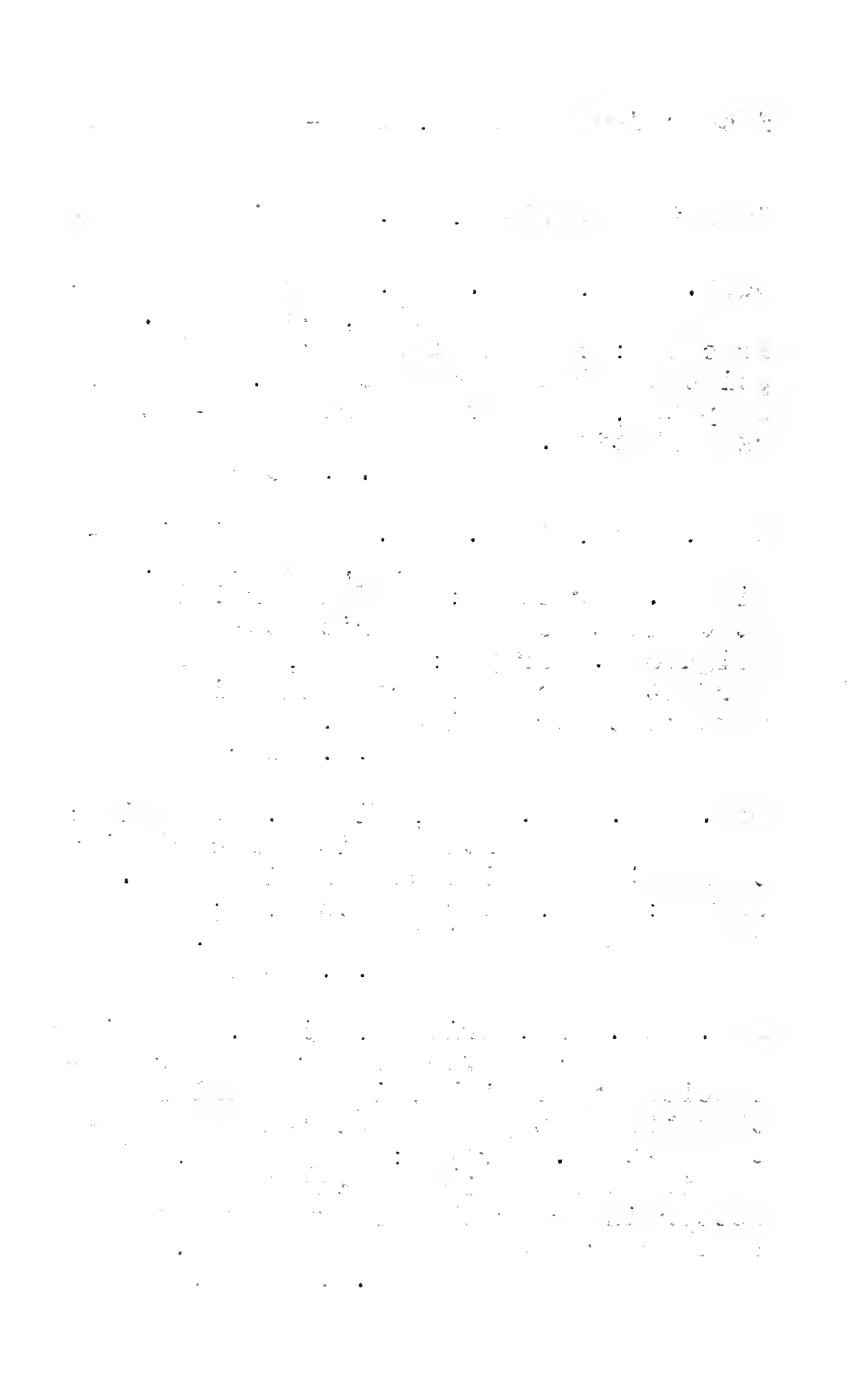
M.T. Roach

Oct. 1st. St. Remy, Bishop. Practice: A mortification of curiosity to obtain the gift of mental prayer. Prayer: Lord, teach me to pray; pour down on me the spirit of prayer.

M.T. Roach

Oct. 8th. St. Bridget, Widow. Practice: Endeavour to practice recollection and banish vain and worldly thoughts that you may be able to meditate better. Prayer: O My Jesus, fill me with this desire of knowing Thee better in order that I may have for Thee an ardent and generous love.

M.T. Roach.



Oct. 14th. St. Calixtus, Pope and Martyr. Practice: Make a mortification in reparation to Jesus Christ for the outrages He receives in the person and his trial. Prayer: Oh My Jesus, glorify Thy name by deliver in the Pope from the power of his enemies.

M.T. Roach

Oct. 23rd. St. Romanus, Bishop. Practice: Make often the sign of the cross, especially in temptations, with great respect and confidence. Prayer: Through the sign of the cross, O God, deliver us from our enemies.

M.T. Roach

Oct. 27th. St. Elsbarn, King and Monk. Practice: A mortification to obtain some victory over your ruling passion. Prayer: O My God, help me to conquer the demon in myself in order that I may be able to conquer him in others.

M.T. Roach

Nov. 5th. St. Bertilla, Virgin. Practice: A mortification for the souls in Purgatory. Prayer: Requiem aeternam dona eis Domine: Et lux perpetua luceat eis.

M.T. Roach



Nov. 15th. St. Kilian, Bishop. Practice:
Read every day some numbers
of the Following of Christ. Book 1st,
Ch. 17, 18, 19, 20. Prayer: O My God,
give me the desire of being unknown and
counted as nothing.

M.T. Roach

Nov. 17th. St. Gregory the Miracle
Worker, Bishop. Practice:
A visit to the Blessed Sacrament to ask
for a lively faith. Prayer: Lord, I
believe, but increase my faith.

M.T. Roach

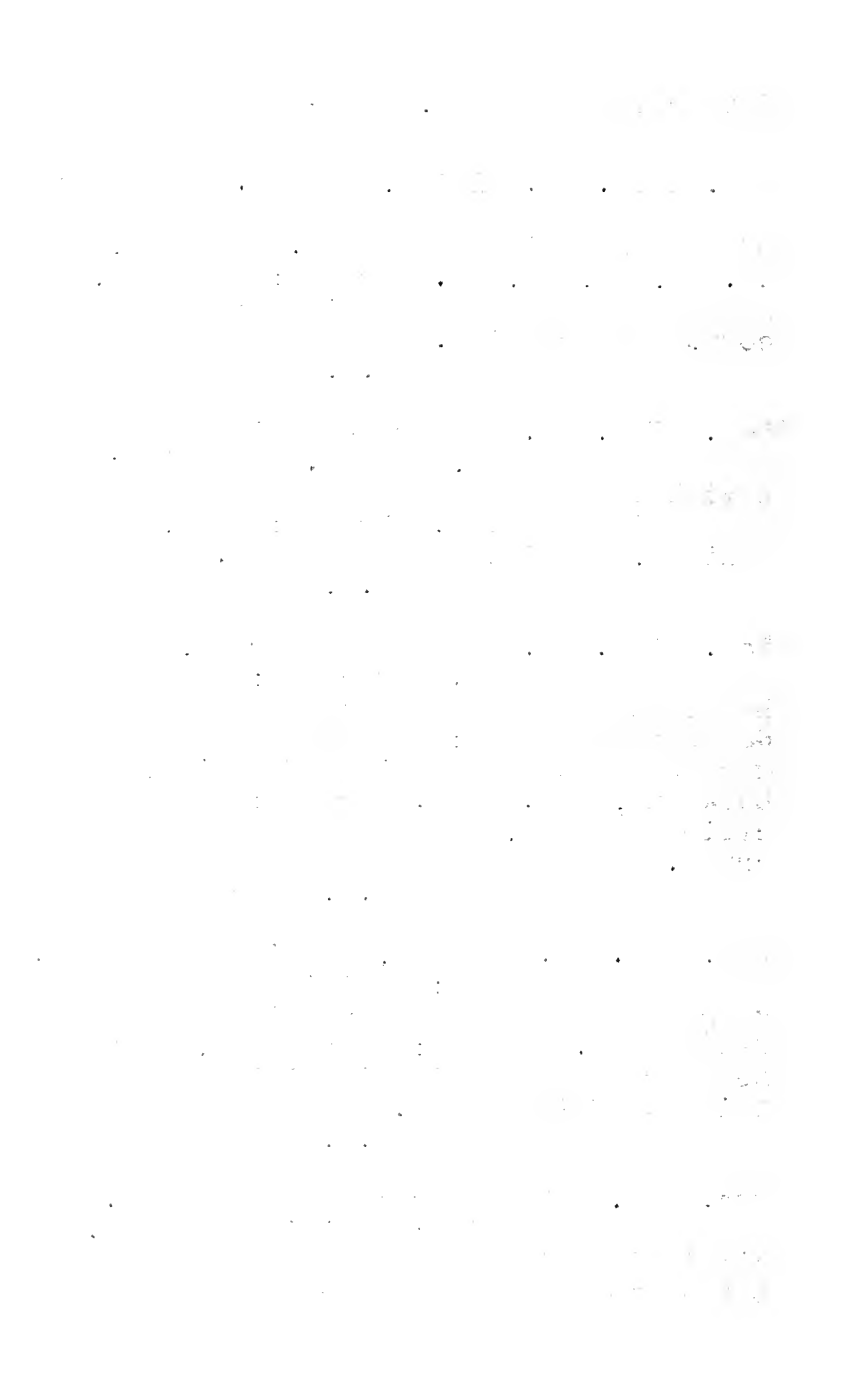
Nov. 24th. St. John of the Cross, Con-
fessor. Practice: If you
happen to complain of some inconvenience
do penance for it: read every day some
numbers of the Following of Christ,
Book 2nd, Cha. 12th. Prayer: O My Cru-2
cified Saviour, make me truly love the
cross.

M.T. Roach

Dec. 4th. St. Barbara, Virgin and Martyr.
Practice: A visit to the Sacred
Heart to pray for your relatives and for
detachment. Prayer: O My Jesus, grant
me a great generosity in giving up every-
thing to follow Thee.

M.T. Roach

Dec. 8th. The Immaculate Conception.
Practice: A visit to the B.
Virgin in which you will recite the
Litany to obtain the esteem of graces



above all goods. Prayer: O Mary Immaculate, conceived without original sin, pray for us who have recourse to thee.

M.T. Roach

Dec. 14th. St. Spiridion of Cyprus, Bishop. Practice: A mortification of the senses for the conversion of sinners. Prayer: Remember, O My Jesus, that to save sinners Thou didst become man and die on the cross.

T. Roach

Dec. 25th. The Nativity of Jesus Christ.

Practice: A visit to the Blessed Sacrament or to the crib to adore the Infant Jesus in union with the Blessed Virgin and St. Joseph. Prayer: O Mary and Joseph, teach me to pray Jesus and obtain for me a great love for Him.

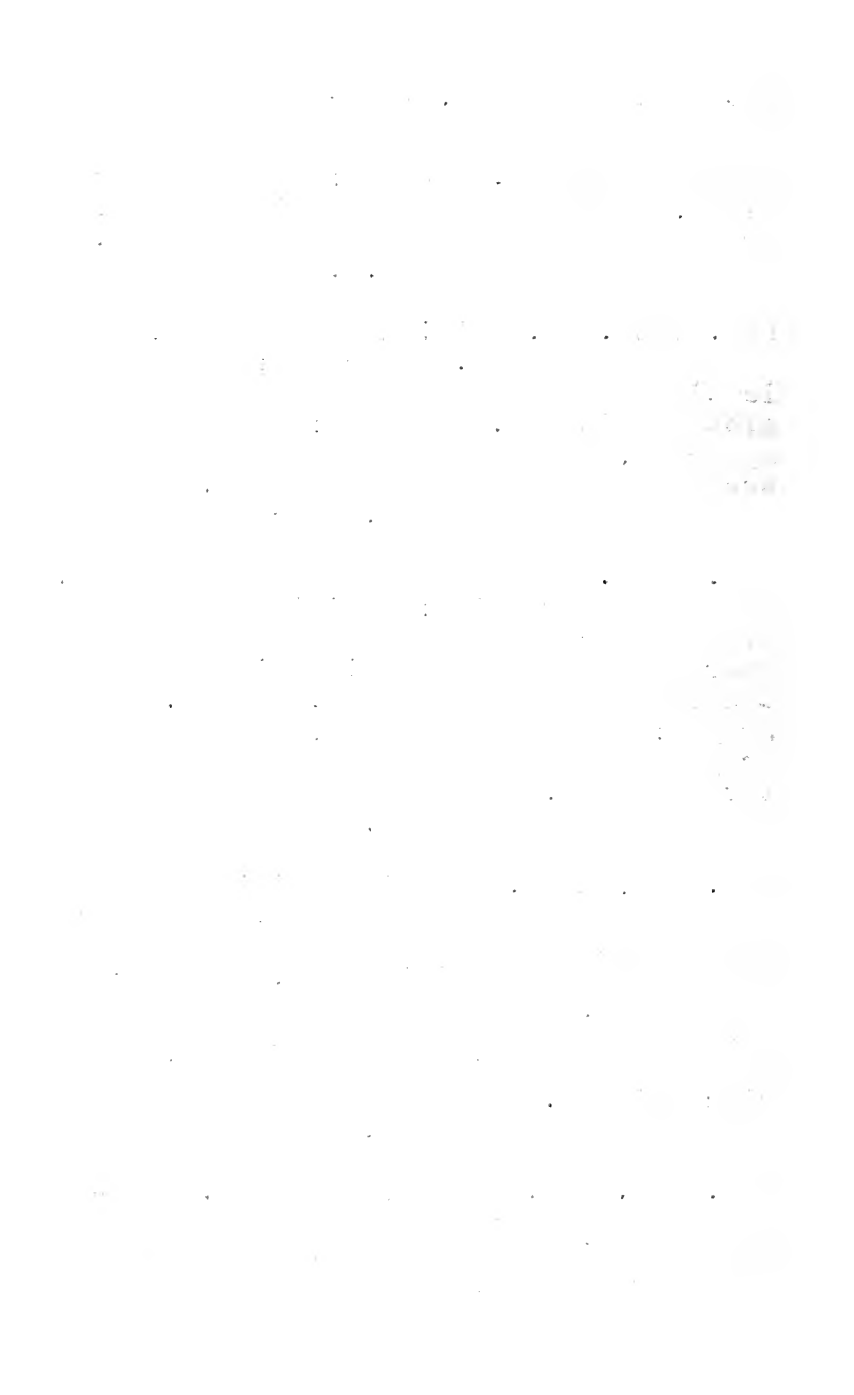
T. Roach

Jan. 1st, 1896. The Circumcision of the Infant Jesus. Practice:

A mortification of the senses to obtain the spirit of mortification. Prayer: O My Jesus, through the Precious Blood shed in the Circumcision grant me the grace of practicing constantly spiritual circumcision.

M.T. Roach

Jan. 5th. St. Garlac, Penitent. Practice: A mortification to ask for the spirit of penance. Prayer: Have mercy on me, O God and give me the



courage of punishing myself for my sins.
T. Roach

Jan. 15th. St. Paul, Hermit. Practice:
A mortification to obtain
the love of solitude and a mind free
from curiosity. Prayer: Grant me the
grace, O My Jesus, to despise the world
and its news and love only Thy law.
T. Roach

Jan. 21st. St. Peter Nolasco, Confessor.
Practice: A visit to the
Blessed Sacrament to pray for charity
and your neighbor. Prayer: O My Jesus,
Who art charity itself, deign to com-
municate Thyself to me; give me Thy
heart wherewith I may love both God
and my neighbor.

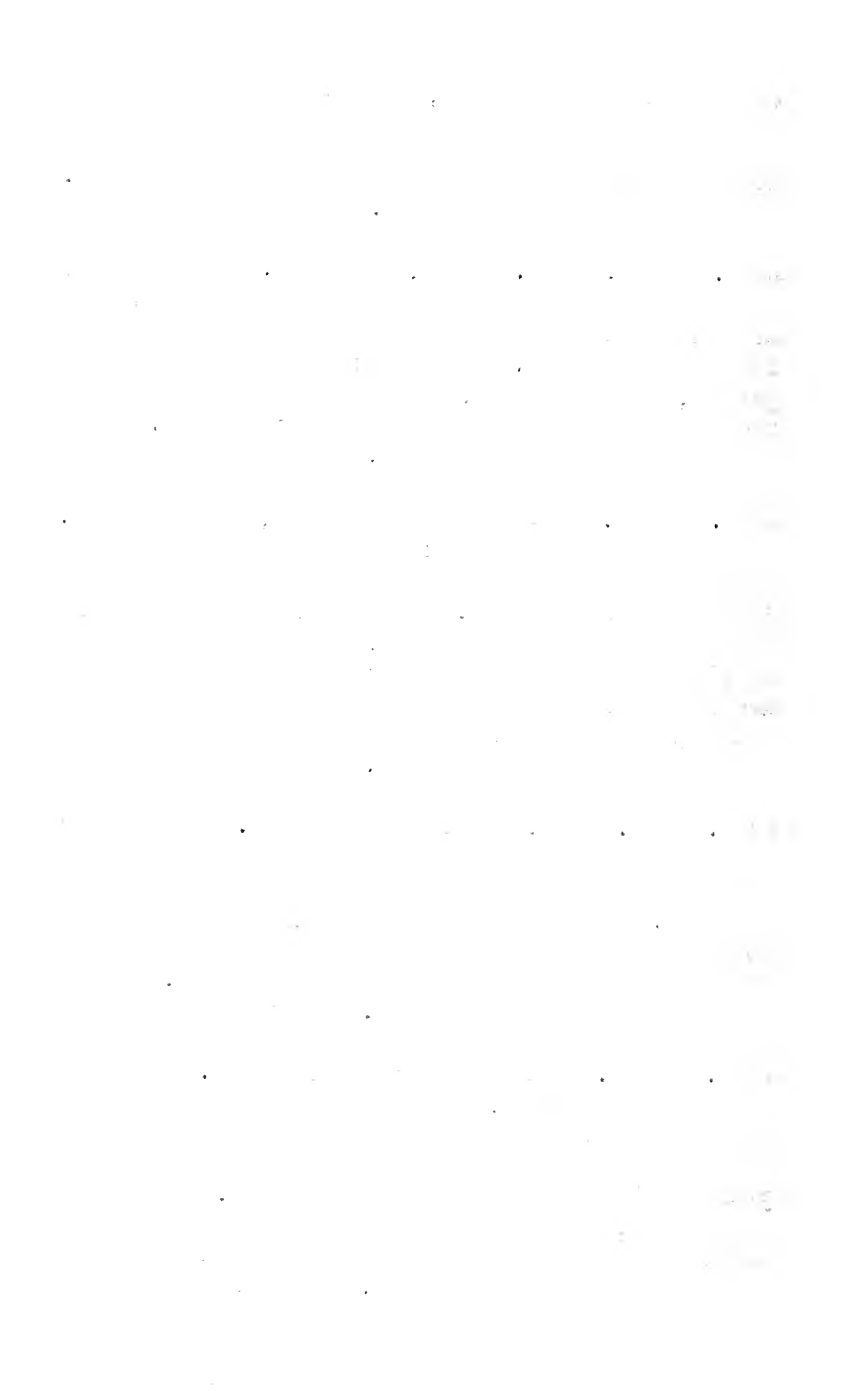
T. Roach

Feb. 7th. St. Romuald, Abbot. Practice:
Mortify your tongue at least
once a day to obtain the gift of mental
prayer. Prayer: O My God, grant me the
gift of recollection that I may be
better able to converse with Thee.

T. Roach

Feb. 13th. St. Gregory II, Pope. Prac-
tice: Often look at your
crucifix or at the other pious pictures
you may have on your desk to excite
your spirit of faith and piety. Prayer:
O My God, grant me the grace of always
acting for supernatural motives.

T. Roach.



Feb. 18th. St. Raymond of Pennefort,
Confessor. Practice: A visit
to the Blessed Sacrament in reparation
for Masses and Easter Communions missed.
Prayer: O Jesus, lover of souls, pierce
our hearts with the blessed wound of
Thy love.

T. Roach

Feb. 25th. St. Mathias, Apostle. Prac-
tice: Some acts of humility,
both interior and exterior, to obtain
fidelity to grace. Prayer: O My God,
I did not deserve Thy merciful prefer-
ence; preserve me from being ungrateful.

T. Roach

March 1st. St. David, Archbishop. Prac-
tice: A mortification of the
taste in expiation of your acts of
gluttony. Prayer: O My Jesus, drenched
with gall for my sins, help me to mor-
tify my taste.

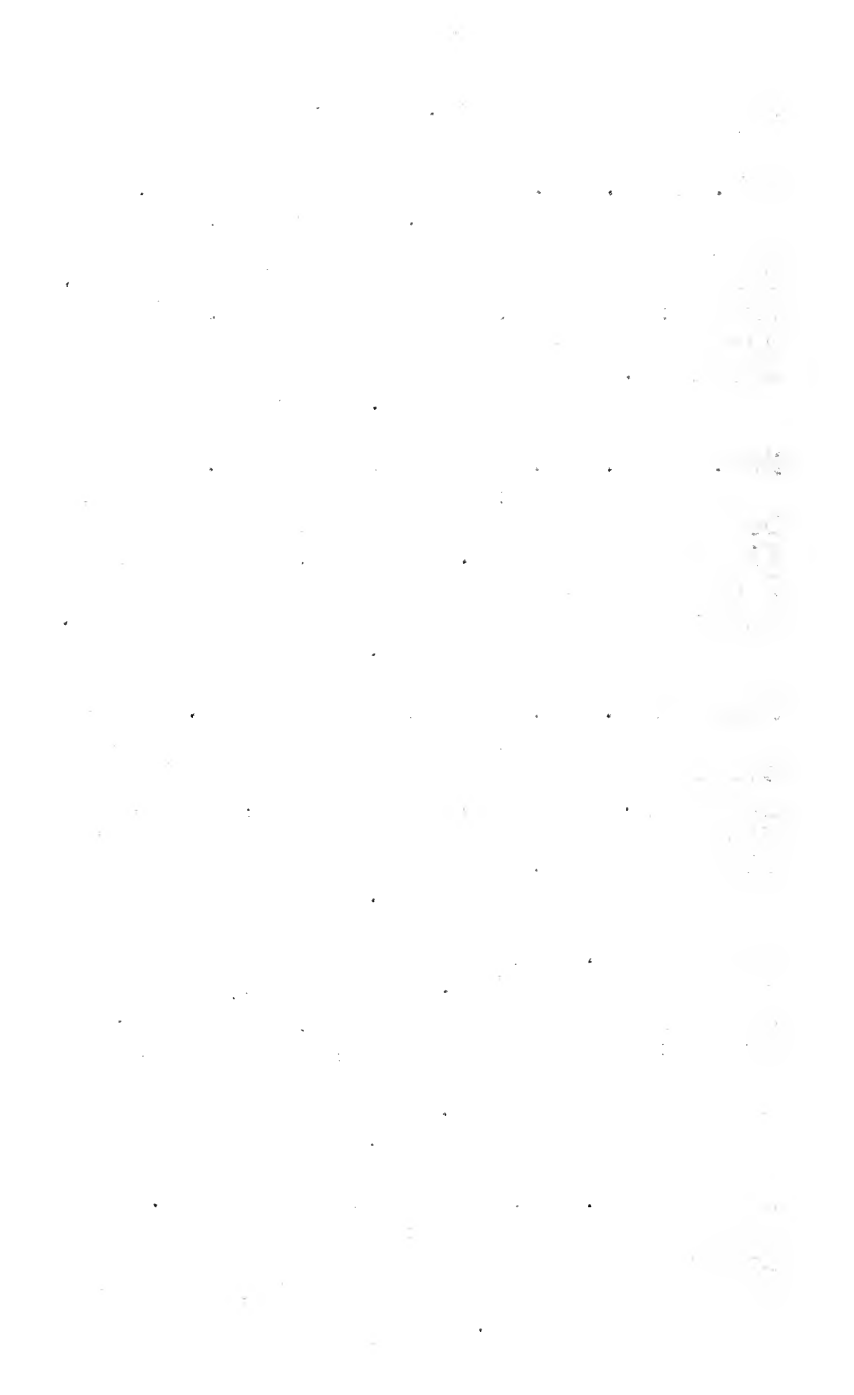
T. Roach

March 13th. The Five Wounds of Jesus
Christ. Practice: A great
modesty in your manners and gestures.
Prayer: Five Our Fathers, Hail Marys
and Glory be to the Fathers in honor
of the Five Wounds.

T. Roach

March 18th. St. Gabriel, Archangel.
Practice: Take care to pro-
nounce distinctly and to recite devoutly
the Angelus and the Ave Maria. Prayer:
Three Hail Marys.

T. Roach



March 22nd. St. Catherine of Genoa,
Widow. Practice: Offer
some mortifications and indulgenced
prayers for the souls in Purgatory.
Prayer: Increase in me, O My God, the
horror of venial sin.

T. Roach

Our Lord Jesus Christ betrayed by Judas.
Practice: A visit to the Blessed Sacra-
ment in reparation for sacrileges.
Prayer: O My Jesus, I offer Thee my life
in reparation for the outrages committed
against Thy adorable sacrament.

T. Roach

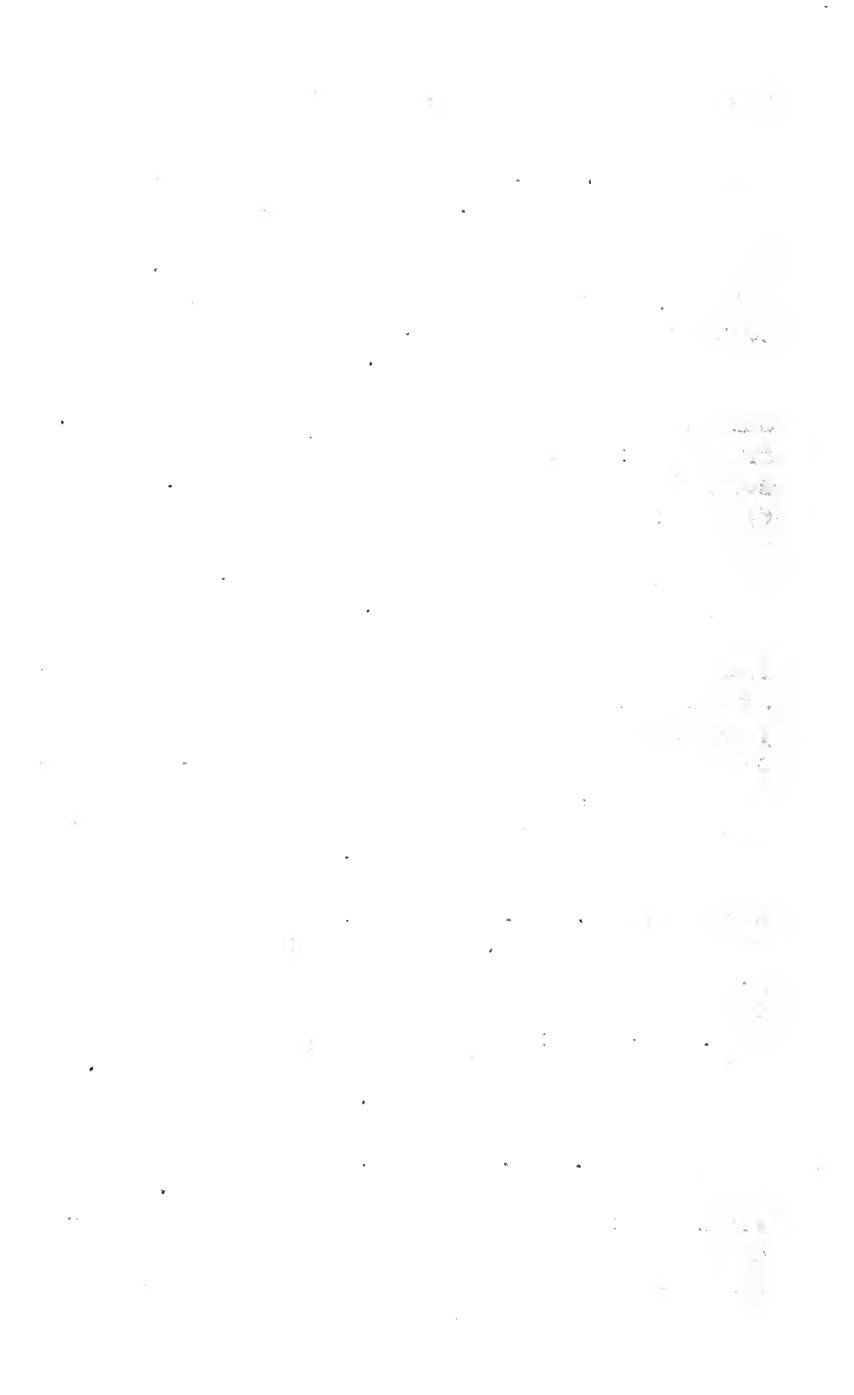
The Apparition of Jesus on Lake Tiberias.
Practice: In all your actions purify
your intention so as to seek the Will
of God and not your own pleasure. Prayer:
O My Jesus, grant that I may always seek
my pleasure in doing what pleases Thee.

T. Roach

April 15th. St. Isidore, Bishop and Doc-
tor. Practice: Strive to
give good example to your confreres and
to follow the good example they give
you. Prayer: O My Jesus, preserve me
both from hyposricy and human respect.

T. Roach

April 12st. St. Anselm, Archbishop of
Canterbury and Martyr.
Practice: A visit to the Blessed Sacra-
ment to obtain a great love of the
Blessed Virgin and a great desire of



glorifying her. Prayer: O Mary, show thyself my mother and obtain that I may always show myself thy child.

M.T. Roach

April 26th. The Patronage of St. Joseph.

Practice: Strive to unite St. Joseph in his life of recollection and often invoke his name. Prayer: St. Joseph obtain for me a great love for Jesus and Mary and a great confidence in God.

M.T. Roach

May 2nd. St. Germanus of Scotland, Bishop and Martyr. Practice:

A mortification to obtain the virtue of zeal. Prayer: O My God, grant me a lively and constant desire of procuring Thy glory.

T. Roach

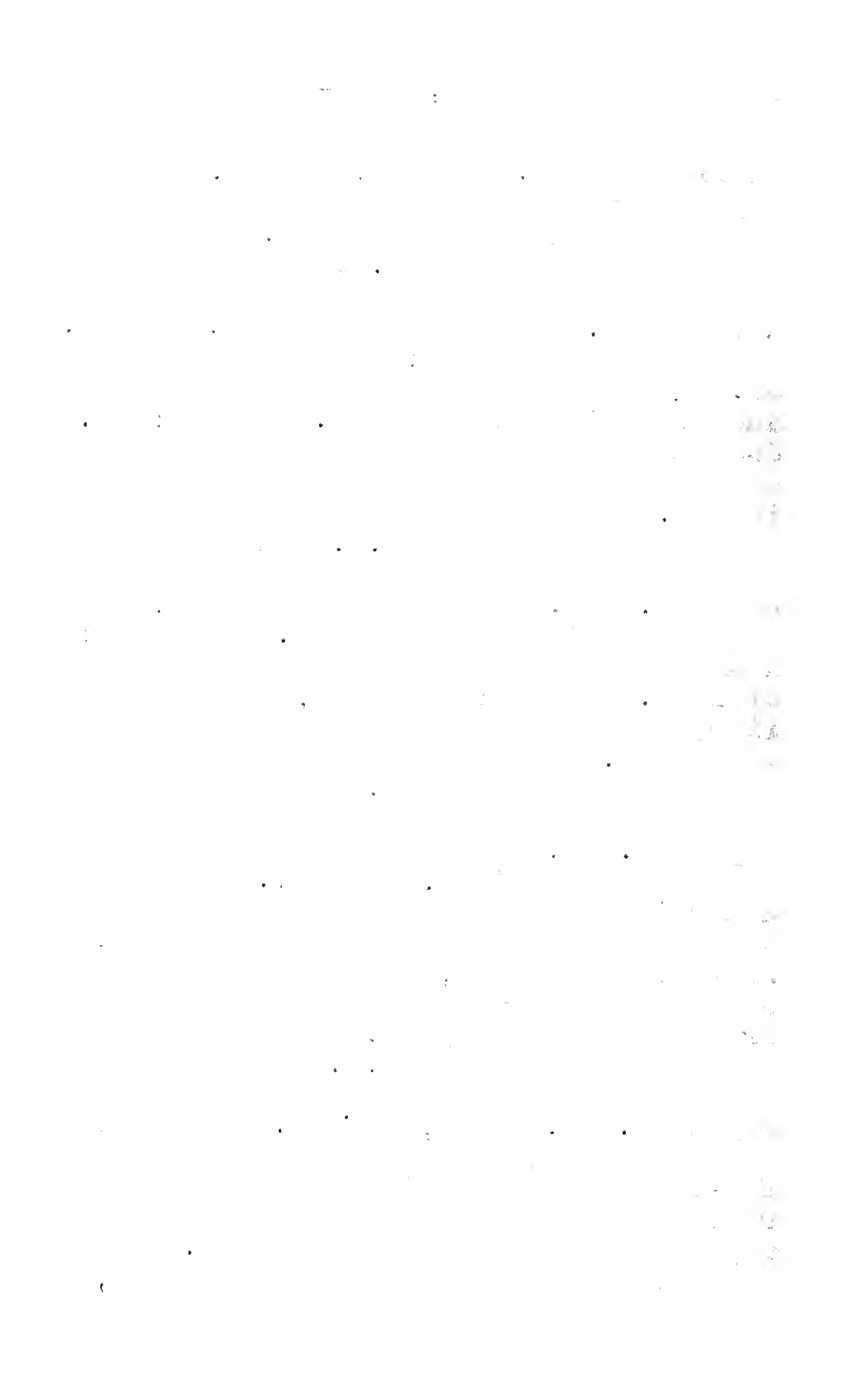
May 12th. SS. Nereus, Achilleus and Domitilla, Martyrs. Practice:

A mortification of the senses to obtain the contempt of sensual gratification. Prayer: O My Jesus, grant me the love of mortification and the grace of practicing it everyday.

M.T. Roach

May 16th. St. Ubald, Bishop. Practice:

Twice a day examine what faults you have committed against the rule during the preceding half of the day and punish yourself for them. Prayer: At every moment I am a sinner,



preserve me by Thy grace, O My God.

M.T. Roach

June 1st. St. Caprasius, Abbot of Lerins. Practice: Be five minutes on your knees in your cell every time you have broken the rule of silence. Prayer: O My God, keep always present in my mind the dreadful account I shall have to render of all my words.

M.T. Roach

June 10th. St. Margaret of Scotland.

Practice: Often reflect that as a master you ought to be to your pupils a model of all virtues. Prayer:² O My God, assist me by Thy grace in the acquisition of the virtues of which I am bound to be a model.

M.T. Roach

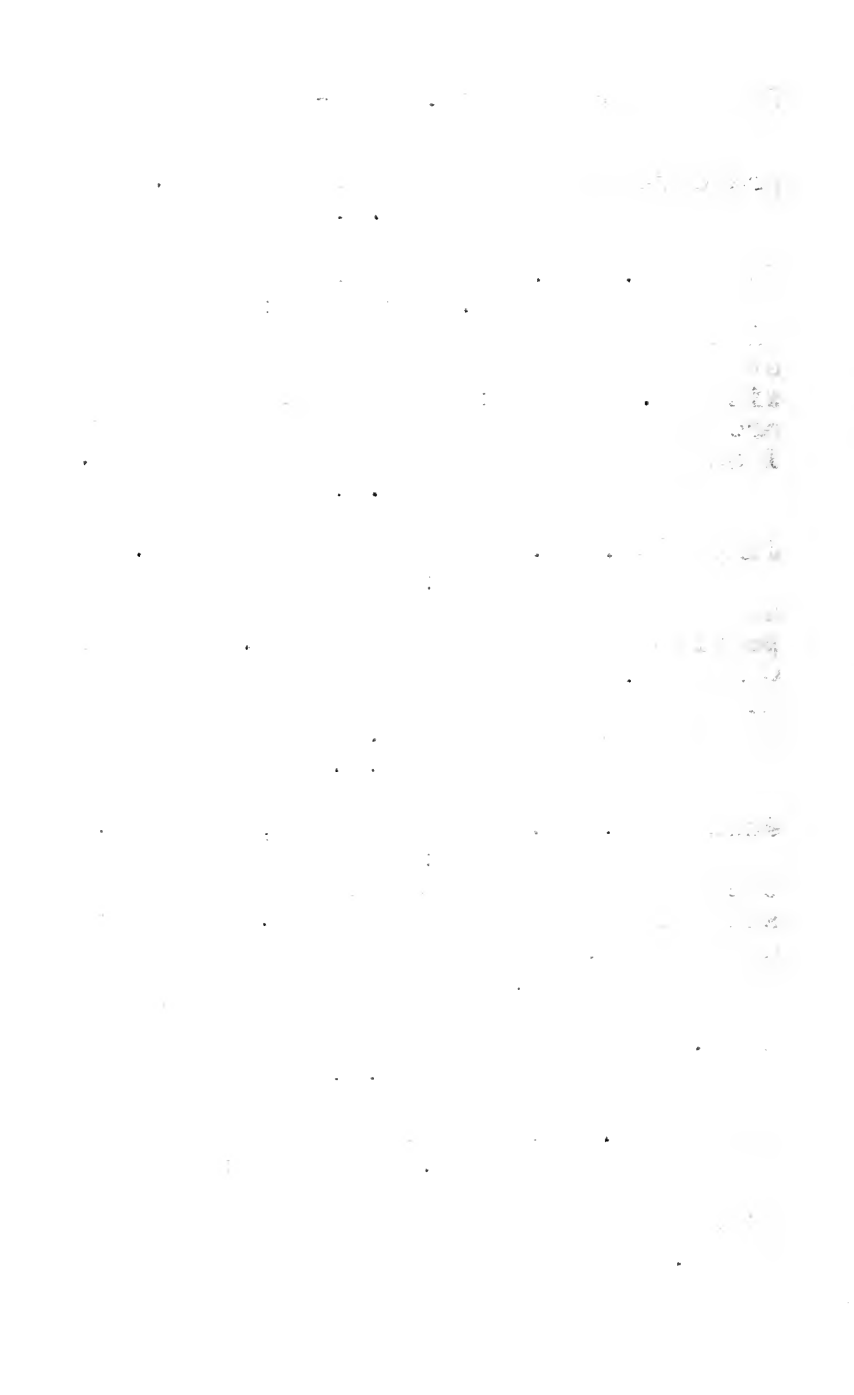
June 26th. SS. John and Paul, Martyrs.

Practice: A mortification of the senses tending to accustom you to keep always a modest posture. Prayer: O My Jesus, Who never didst seek to please Thyself, cure me of that sensuality which makes me to seek my own ease.

M.T. Roach

June 29th. St. Peter, Prince of the

Apostles. Practice: A visit to the Blessed Sacrament to obtain a lively faith and the grace to persevere in it. Prayer: O My Jesus, increase my



faith, Thou Who hast the words of eternal life.

T. Roach

Aug. 1st. The Holy Machabee Brothers.

Practice: Excite in yourself the love of mortification of the senses by the thought of the resurrection.

Prayer: O My Jesus, make me strong against my flesh.

T. Roach

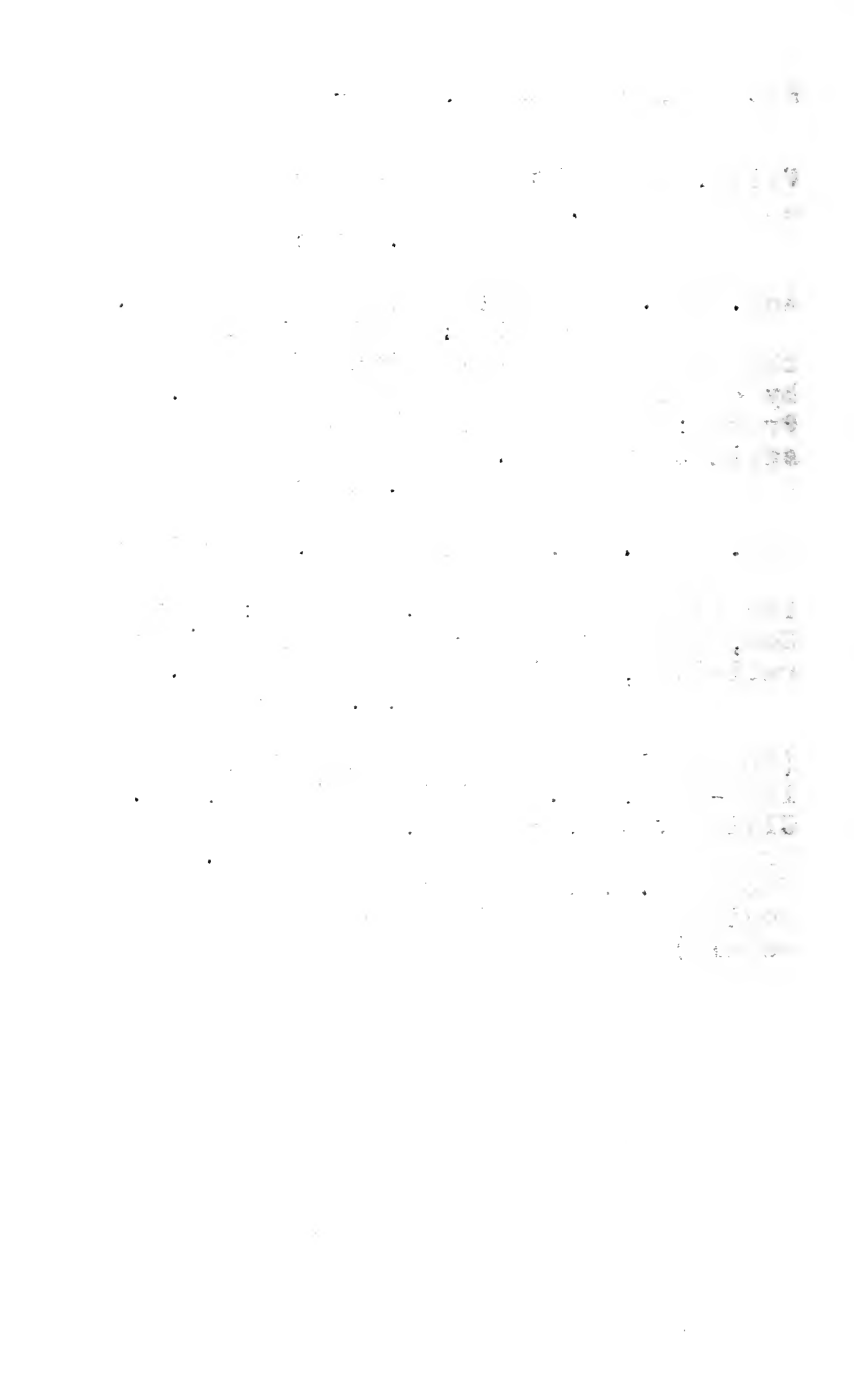
Aug. 12th. St. Clare, Virgin. Practice:

A mortification to obtain the virtue of poverty. Prayer: O My God, preserve me from being a nominal religious, I wish to be a true one.

M.T. Roach

(Transcribed from the Book of Practices 1895-1896, St. Basil's Novitiate, St. Clair Avenue, Toronto, in the General Archives of the Basilian Fathers.

Father J.J.M. Aboulin was Master of Novices and practices were given out weekly)



BILLETS DISTRIBUES LE VENDREDI AUX NOVICES

Aug. 13, 1886. Bienheureux Berchmans.

Rappelez vous que, d'après St. Bernardin de Sienne, celui qui aime vraiment Marie est sûr de son salut.

O mon doux Jésus, je vous en supplie par le bienheureux Berchmans et par les mérites infinis de votre passion, accordez-moi la grâce d'aimer toujours votre divine Mère.

Goubert, M.

M.P. Christian

Aug. 20. St. Bernard, docteur de l'Eglise.

Rappelez vous que saint Bernard, la gloire et l'arache du XIIe siècle, fut un grand serviteur de Marie.

O mon Dieu, je vous en supplie, je vous en conjure par ce grand saint, faites que j'aime toujours beaucoup la Ste. Vierge Marie.

Jno. B. Collins

Michael P. Christian

Aug. 28. St. Augustin.

Touché par la parole de Dieu, il ramène son esprit dans les sentiers de la foi, et s'offre de lui même à la grâce de baptême.

Demandez à Dieu la grâce de ne jamais résister aux inspirations de l'Esprit Saint.

J.B. Collins

Michael P. Christian

Sept. 5. St. Laurent Justinien.

Le premier sacrifice que nous

devons faire à Dieu c'est celui d'un coeur contrit à cause de nos péchés passés.

O mon Dieu, donnez moi cette humilité profonde qui purifie l'âme et qui inspire le vrai courage aux âmes qui la possèdent.

Michael P. Christian

Sept. 16. St. Cyprien, martyr.

Ce grand saint, prêchait plus par ses exemples que par ses paroles.

O mon Dieu, faites moi la grâce de faire mes actions pour vous et qu'elles portent mes confrères à la vertu.

Michael P. Christian

Sept. 20. St. Eustache et ses compagnons, martyrs.

Faisons de la priere notre occupation, notre consolation, notre gloire et notre mérite.

Je veux, O mon Dieu, me remettre aussitôt en votre Sainte présence lorsque dans mes prières quelque distractions se présentera à mon esprit.

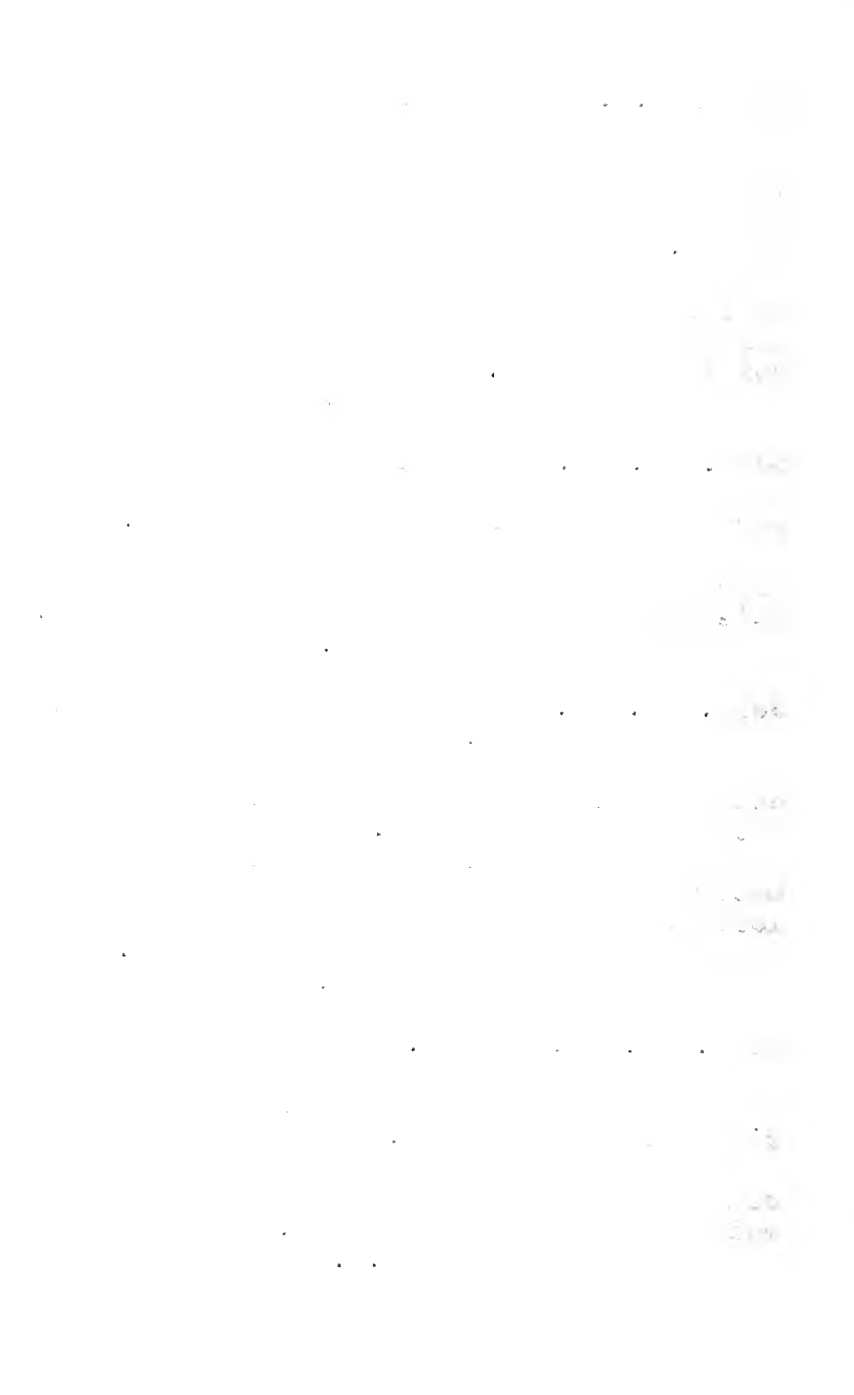
Michael P. Christian

Sept. 28. St. Fauste.

Laissez-vous avertir de vos défauts par qui que ce soit, puisque c'est pour votre bien.

O mon Dieu, donnez-moi le courage nécessaire pour détruire en moi mes mauvaises habitudes.

M.P. Christian



Oct. 6. Ste. Marie-Françoise des Cinq Plaies.

Récitez aujourd'hui à l'oratoire la prière: O Bon et Très Doux Jésus.

O mon Dieu, inspirez-moi le désir de gagner le plus possible d'indulgences.

Michael Christian

Oct. 13. St. Edouard.

Apprenez aujourd'hui par coeur les prières que vous devez réciter de vive voix, sans le secours d'un livre, en communauté.

O mon Dieu, faites-moi la grâce de toujours bien surprendre le sens des prières que je vous adresse.

M. Christian

Oct. 17. Bienheureuse Marg. Marie Alacoque.

Offrez à Jésus aujourd'hui un acte un peu marquant de vertu pour honorer son Sacré-Coeur.

O mon Dieu, inspirez-moi le véritable amour de Jésus votre Divin Fils; que je l'aime beaucoup dans la Ste. Communion.

M. Christian

Oct. 29. St. Salve.

Aujourd'hui observez scrupuleusement la règle du silence pour le bien du noviciat.

O mon Dieu, faites que toute

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mon occupation soit de vous servir de mon mieux au noviciat.

M. Christian

Nov. 5. Sainte Bertille.

Sachez demander pardon à celui à qui vous avez fait de la peine, soit par vos paroles, soit par votre attitude.

O mon Dieu, donnez-moi un coeur toujours disposé à vous aimer sans partage.

M. Christian.

Nov. 8. St. Willebald.

S'il vous arrive de juger les conseils ou les ordres de vos Supérieurs, dites-le leur en direction bien franchement.

O mon Dieu, donnez-moi la grace d'être à tout paix l'emerin de mon propre jugement.

M. Christian

Nov. 16. Ste. Coronne.

Cherchez aujourd'hui à demander un bon conseil à vos Directeurs.

O mon Dieu, faites-moi la grace de toujours désirer vous servir avec une perfection de plus en plus grande.

M.P. Christian

No. 21. St. Colomban.

Allez lire aujourd'hui devant le St. Sacrement la partie de votre règlement qui traite de la Ste. Communion.

O mon Dieu, faites que j'aime à recevoir souvent Jésus-Hostie.

M. Christian.

Nov. 27. St. Maxime.

Allez demander un bon conseil touchant la manière d'être bien obéissant.

O mon Dieu, donnez-moi la grâce d'employer les meilleurs moyens de sanctification.

M.Christian

Dec. 10. Ste. Eulalie, Vierge et Martyre.

Quand vous vous apercevez que vous avez été peu respectueux pour vos Directeurs, allez leur en demander pardon.

O mon Dieu, rendez-moi bien sincère dans tous mes actes d'obéissance.

Michael Christian

Dec. 13. St. Aubert

Allez vous entretenir avec votre Directeur de la manière dont vous triomphez de votre défaut dominant.

O mon Dieu, ne permettez pas que je sois jamais volontairement l'esclave de mon défaut dominant.

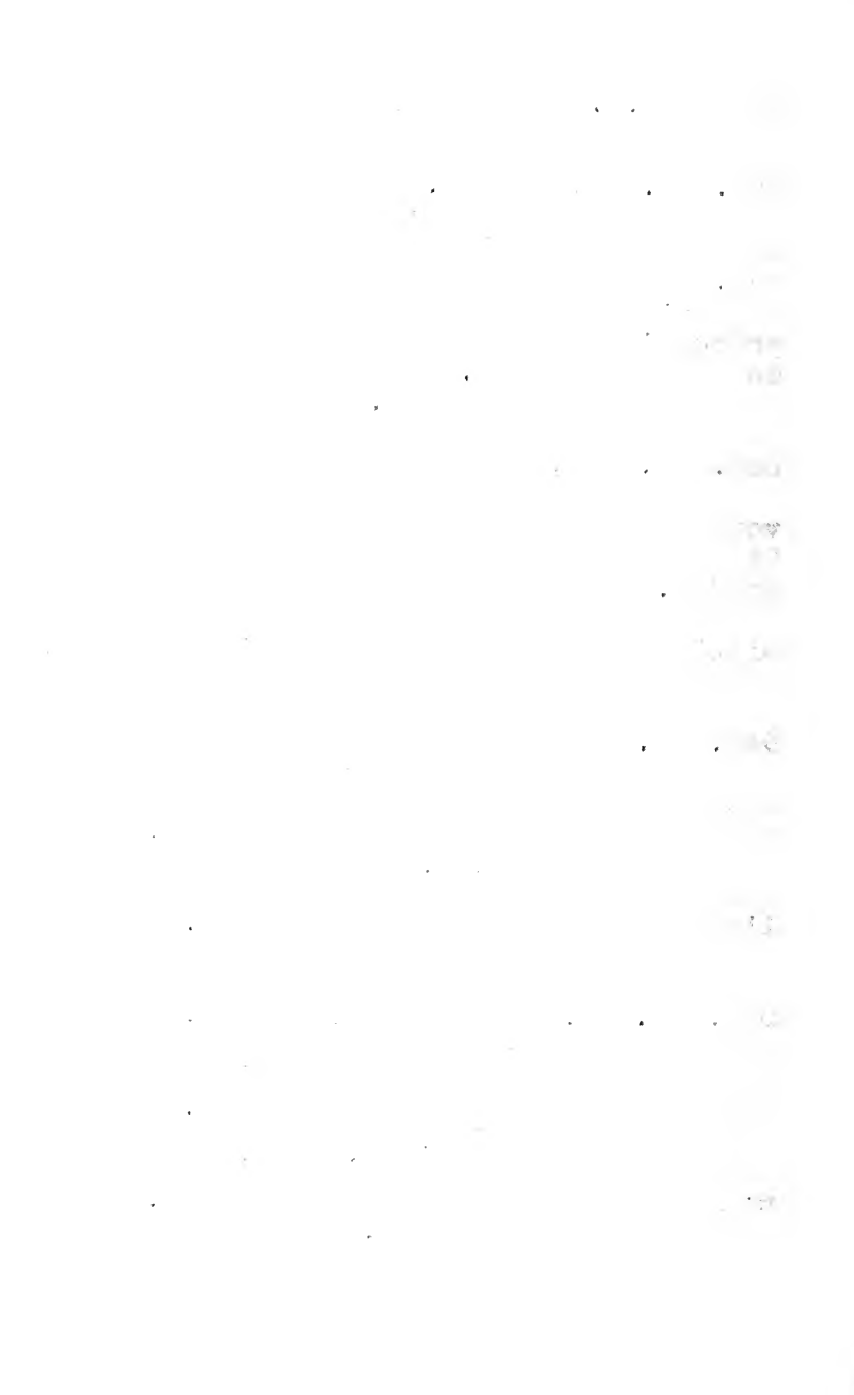
Michael Christian

Dec. 23. St. Dagobert II, Martyr.

Allez-vous entretenir avec votre Directeur de votre manière de faire votre examen de conscience.

O mon Dieu, donnez-moi la grâce de ne juger toujours très sévèrement au moment de mon examen de conscience.

M. Christian



Dec. 27. St. Jean, Apôtre, patron du noviciat.

Allez-vous entretenir avec votre Directeur de toutes les remarques que vous avez faites sur votre défaut dominant.

O mon Dieu, donnez-moi d'être persévérant dans la lutte contre mes méchantes habitudes.

M. Christian

Jan. 6, 1887. L'Epiphanie.

Cherchez, sans ostentation cependant, à donner le bon exemple à la chapelle.

O mon Dieu, donnez-moi la grâce de toujours m'appliquer à l'imitation des saints que recommandait surtout leur angélique extérieur devant les Tabernacles de Jésus-Hostie.

Michael Christian

Jan. 12. St. Aelred.

Allez aujourd'hui faire une visite à l'oratoire pour demander pardon de la peine que vous auriez pu faire à vos Directeurs.

O mon Dieu, rendez-moi bien doux et bien humble de coeur.

M.Christian

Jan. 16. St. Honorat.

Allez aujourd'hui devant le St. Sacrement pendant trois minutes faire amende honorable pour tous vos

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découragements volontaires ou involontaires.

O mon Dieu, mettez dans mon pauvre coeur la sainte joie qui fait battre le coeur si pur de tous vos enfants.

Michael Christian

Jan. 27. St. Julien.

Dans votre visite au St.Sacrement d'aujourd'hui priez tout spécialement pour le bien du noviciat.

O mon Dieu, faites que je me rende toujours digne du St. Ministère que vous voulez me confier.

M. Christian.

Feb. 2. St. Conrélius.

Aujourd'hui prenez la résolution bien ferme de ne jamais passer un jour sans réciter le chapelet.

O mon Dieu, faites que j'aime à donner à Ma Mère du Ciel de constantes et sincères preuves d'amour.

Michael Christian

Feb. 8. St. Etienne de Muret.

Prenez la résolution de faire tout votre possible pour observer les règles données pour la récréation du matin.

O mon Dieu, faites-moi la grâce d'être soumis aux plus minutieuses prescriptions de ma règle.

Michael P. Christian



Feb. 18. St. Siméon, Evêque et Martyr.

Allez aujourd'hui faire à l'insu de tous un acte sincère d'humilité.

O mon Dieu, faites-moi la grâce de travailler avec courage à détruite en moi tout esprit d'orgueil.

M. Christian

Feb. 24. St. Matthias, Apôtre.

Avant chaque action ayez l'habitude d'élever votre esprit et votre coeur vers le Bon Dieu.

O mon Dieu, faites que je pense toujours à vous, surtout dans les moments pénibles.

M. Christian

March 1. St. David, de Galle.

Faites aujourd'hui le St. exercice du chemin de la croix pour obtenir la grâce d'une sincère dévotion à la Ste. Eucharistie.

O mon Dieu, faites que j'aime à m'approcher le plus souvent possible du grand sacrement de l'amour.

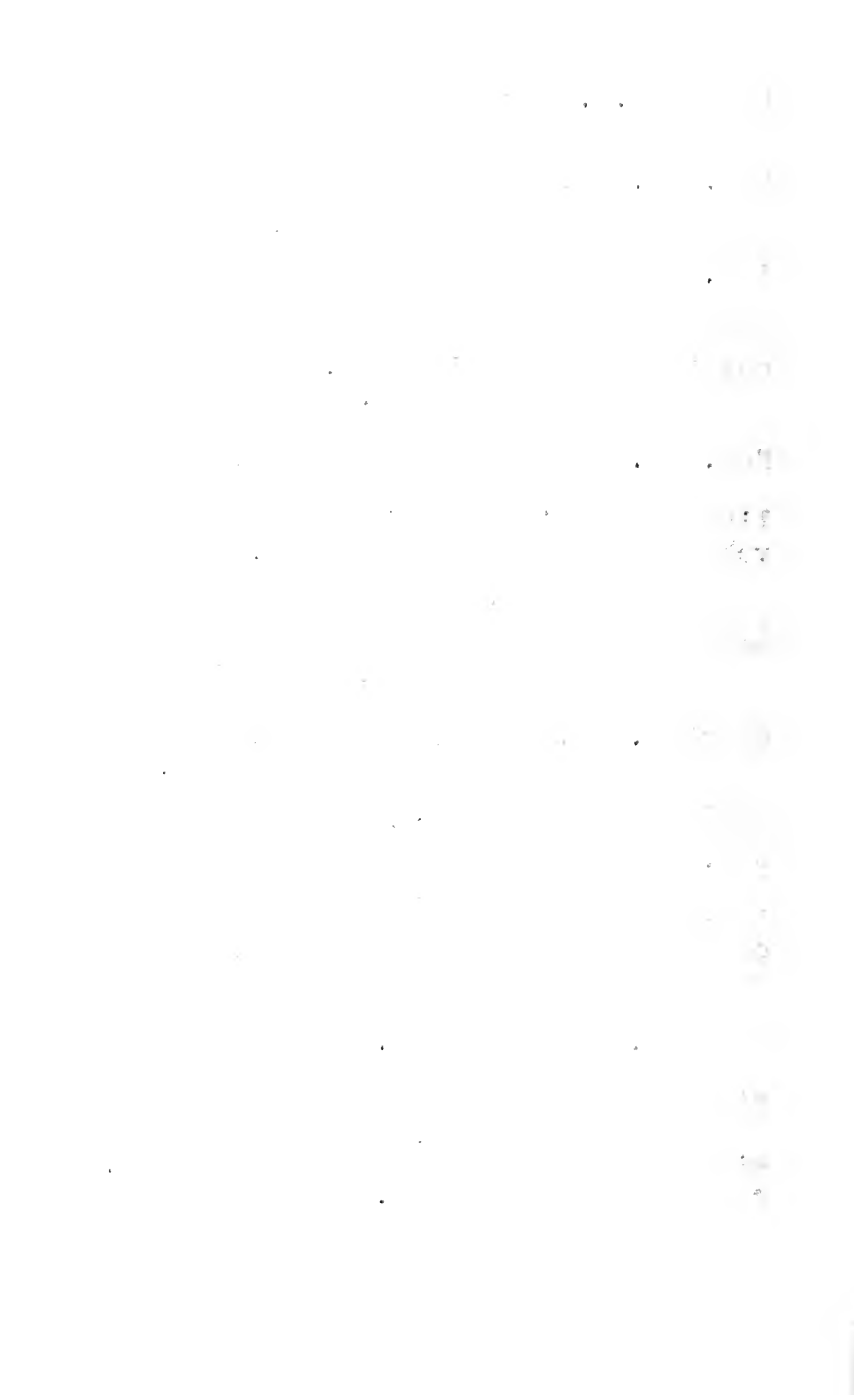
Michael Christian

March 7. Ste. Felicité.

Appliquez-vous aujourd'hui à bien rédiger vos cahiers de souvenir.

O mon Dieu, faites que je m'attache de coeur et d'âme à la Ste. règle de mon noviciat.

Michael Christian



March 12. St. Gregoire Ier, pape et docteur.

Promettez à Dieu de ne jamais chercher à vous faire valoir auprès des autres.

O mon Dieu, donnez-moi le veritable esprit d'humilité.

Michael Christian

March 22. Saint Serge-Paul, Evêque.

Serge-Paul, homme prudent... act. ap. xiii, 7. L'homme prudent est celui qui voit de loin.

O mon Dieu, faites que toutes mes actions soient en conformité avec votre sainte volonté.

Recitez 20 fois les V. et R. Requiem aeternum dona ei, Domine, et lux perp. etc.

Michael Christian

April 1. Saint Valéry.

Avec la grâce de Dieu et une volonté energetique on peut tout.

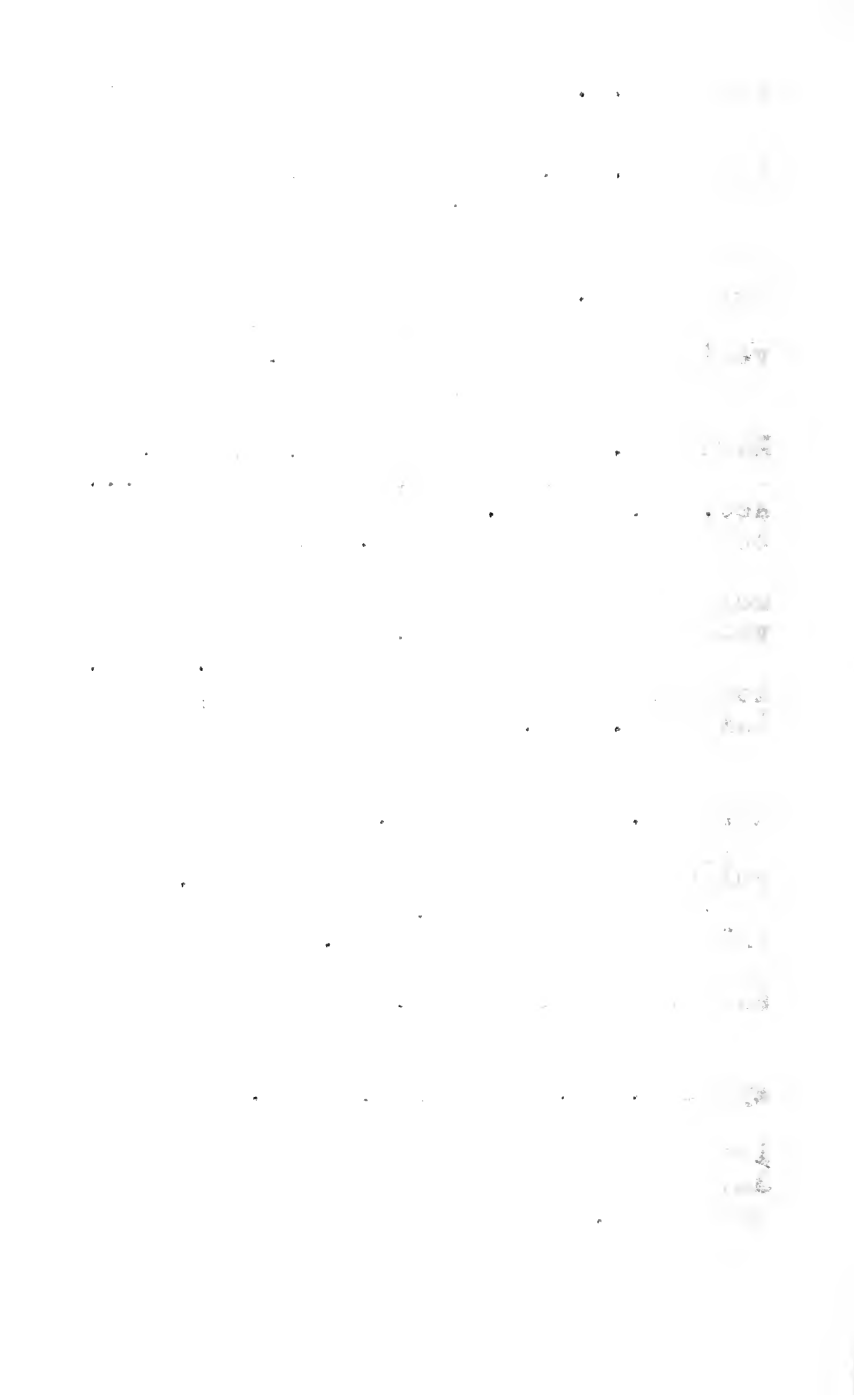
O mon Dieu, accordez-moi la grâce de la persévérance.

Recitez une prière devant la statue de St. Joseph.

Michael Christian

April 6. St. Sixte Ier, Pape.

Gardez aujourd'hui le silence le plus rigoureux en l'honneur de Notre Seigneur Jésus Christ, qui a souffert pour vous.



O mon Dieu, faites que je m'applique à vous servir généreusement en toutes circonstances.

Michael Christian.

April 13. St. Justin, martyr.

Faites vos efforts aujourd'hui pour que la récréation du matin soit prise selon l'esprit du règlement.

O mon Dieu, donnez-moi la force de toujours agir pour votre plus grand gloire.

M. Christian

April 16. St. Benoît Joseph Labre.

Quand on vous donne un conseil empressez-vous d'y obéir et prenez-en l'esprit et la lettre.

O mon Dieu, donnez-moi la grâce d'une parfaite obéissance.

Michael P. Christian

April 26. St. Clet, pape et martyr.

Donnez aujourd'hui un bon conseil à votre moniteur.

O mon Dieu, rendez-moi un excellent novice bien ami de la Ste. humilité.

M. Christian

May 3. Invention de la Ste. Croix.

Faites aujourd'hui une visite à l'oratoire de Marie pour vos confrères de Prades.

O mon Dieu, faites que je m'applique avec foi et amour à toutes mes prières.

Michael Christian

May 13. St. Jean le silenciaire.

Gardez aujourd'hui le plus rigoureux silence dans l'intérieur de la maison, et si vous y manquez, punissez-vous par une sévère mortification.

O mon Dieu, faites-moi la grâce d'aimer le silence, la solitude et la retraite.

M. Christian

May 14. St. Victor, martyr.

Priez aujourd'hui aux intentions des âmes du Purgatoire qui vous ont été plus spécialement recommandées.

O mon Dieu, faites-moi la grâce de bien m'appliquer à tous mes exercices de piété.

M. Christian

May 24. St. Vincent de Lérins.

Mortifiez-vous au goûter pour obtenir la grâce d'une parfaite pureté.

O mon Dieu, faites que je m'applique à bien vous servir.

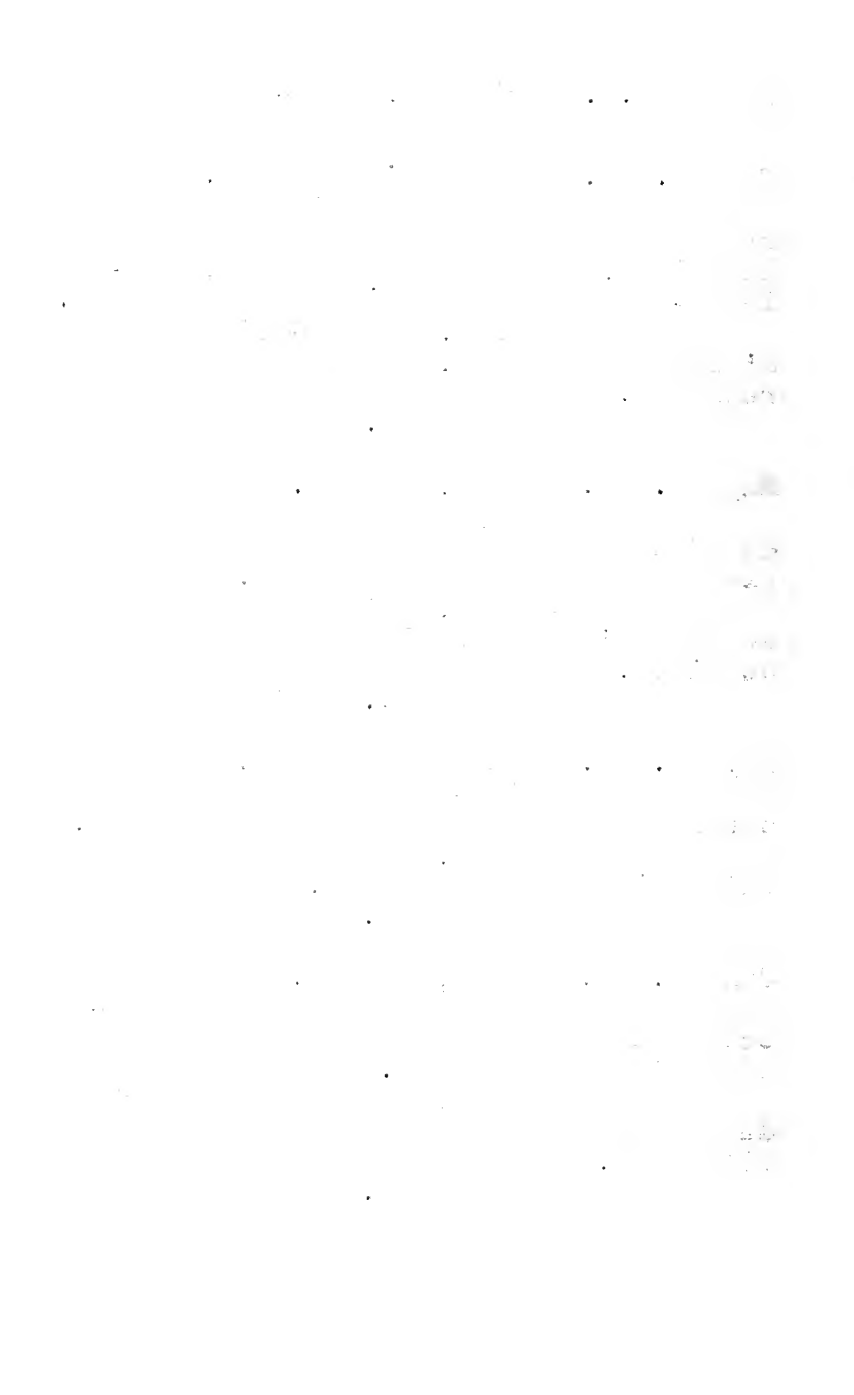
M. Christian

June 2. St. Pothin, martyr.

Dites aujourd'hui à votre Directeur comment vous recueillez vos souvenirs de noviciat.

O mon Dieu, donnez-moi la grâce de ne rien laisser perdre de tous vos bienfaits.

M. Christian



June 10. Ste. Marguerite.

Méditez cinq minutes sur ce que la communauté attend de vous, en vous recommandant l'esprit d'ordre et d'économie.

O mon Dieu, faites que je m'applique avec soin à conserver ce qui appartient à la communauté.

Michael P. Christian

June 17. Sacré-Coeur de Jésus.

Faites aujourd'hui quatre actes d'obéissance et venez-en rendre compte à votre Directeur.

O mon Dieu, donnez-moi la grâce d'être toujours très soumis à la volonté de tous ceux qui auront autorité sur moi.

Michael Christian

June 19. St. Die.

Préparez sérieusement votre monition et venez-en rendre compte à votre Directeur.

O mon Dieu, faites que je regarde comme des ordres sacrés les volontés de mes supérieurs.

Michael Christian

June 30. St. Martial.

Entretenez votre Directeur de votre manière de combattre hier votre défaut dominant.

O mon Dieu, ne permettez pas que je sois volontairement vaincu par ma passion dominante.

M. Christian.

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July 3. St. Raymond.

Appliquez-vous à être inté-
rieusement plein de respect pour vos
Supérieurs et prouvez-le leur par votre
conduite.

O mon Dieu, faites-moi la
grâce de vous respecter en la personne
de ceux qui vous représentent près de
moi.

Michael Christian

July 9. Sainte Procule, vierge et
martyre.

Offrez aujourd'hui un acte
particulier de mortification pour ob-
tenir la grâce de comprendre vos fautes.

O mon Dieu, accordez-moi la
grâce de bien connaître et de bien
comprendre mon devoir.

M. Christian

July 18. St. Clair, martyr.

Faites aujourd'hui une mor-
tification en réréation pour le bien
des âmes du Purgatoire.

O mon Dieu, faites que je
profite de toutes les occasions qui me
sont offertes de faire du bien aux
autres.

M.Christian.

July 25. St. Jacques, le Majeur, Apôtre.

Dans votre visite au St.Sacre-
ment prenez une résolution touchant vos
conversations.



July 31. St. Germain

Aujourd'hui imposez-vous une pénitence qui vous coûte pour tous vos manquements aux règles de la politesse.

O mon Dieu, faites que j'aime à être très prévenant pour tous et surtout pour mes supérieurs.

M. Christian

August 6. St. Sixte II, pape et martyr.

Faites une visite au St.

Sacrement pour ceux qui terminent leur noviciat.

O mon Dieu, faites-moi la grâce de conserver toujours l'esprit de mon noviciat.

M. Christian

(Transcribed from "Billets distribués le vendredi aux novices", Beaconfield Novitiate, September 1, 1885-April 19, 1888. Manuscript in the General Archives of the Basilian Fathers)

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How to persevere in our good resolutions of this retreat. (de M. Tracol, cahier de ces retraites, p. 133)

General Resolution: O My Beloved Jesus, I will examine myself everyday on my dispositions towards the generosity which I promise Thee at the end of my retreat.

Particular Resolution: O My Beloved Jesus, today I will preserve in my heart a sincere love for my confreres.

Spiritual Bouquet: Ego sum via, veritas et vita.

Let us consider that the more we will meditate on our end, the more we will detest all sin and especially those which we have committed and which were also more directly opposed to our holy vocation. How beautiful are our souls after a good retreat. Let us then preserve them from all dangerous occasions.

Let us now consider that Jesus Christ Himself is our leader. Nemo venit ad Patrem nisi per Me. Let us follow Him Who is so good a Master. He will teach us and show us the true way to Heaven.

O Mary, bring me to the Sacred Heart of Jesus.

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How to persevere in the spirit of this retreat. (de M. Tracol, cahier de retraits, 135)

General Resolution: O My Bleoved Jesus, every morning I will make the prayer of St. Augustine at my first visit to Thy Blessed Sacrament.

Particular Resolution: O My Bleoved Jesus, today I will prepare myself to the recitation of my office by two acts of obedience to the resolutions of my retreat.

Spiritual Bouquet: Da mihi nosse velle perficere.

Let us consider that it would be useless to have been well disposed during our retreat if we would not persevere in our good resolutions. In disciplina perseverato. We must tell ourselves that up to this time we did not do nothing for the glory of God, Who is always waiting for our determination.

Let us consider also that our souls after the pious exercises of a good retreat are more delicate and that we must preserve them more attentively against dissipation. Quid prodest oratio sine perseverantia in spiritu orationis?

O Mary, be my mother, I will endeavour to be worthy of thy maternal love.

... Que pourrais-je mieux faire que de m'inspirer ici de la conduite de mes Saints Fondateurs en ce jour. Ils paraissent eux aussi entrer plus avant dans la solitude pour cultiver dans leurs coeurs à votre exemple les fleurs les plus suaves des vertus chrétiennes, sacerdotales et religieuses. Leur mission sera d'instruire la jeunesse de lui donner son Dieu, de le lui faire connaître, aimer afin qu'elle le serve généreusement. Pour lois, quoique différents de caractère et d'humeurs, par l'ardeur de leur foi et l'heureuse combinaison des plus louables efforts, ils n'auront qu'un coeur et qu'une âme, cor unum, anima una. Ils se feront un riche trésor et nous accordent un bon patrimoine de dons célestes dont l'ensemble sera comme le signe distinctif et caractéristique de la famille entière. Leurs enfants y trouveront donc la régularité, la simplicité, la doctrine, la vie intérieure, l'amour de l'étude, l'éloignement du monde, l'abnégation de soi, la douceur, la fermeté, l'union des esprits et des coeurs, le zèle actif et prudent, l'esprit d'ordre, d'économie et la pauvreté. Faites, O ma Bonne Mère, qu'en ce jour et toute ma vie aussi j'y prise abondamment...

(Transcribed from "Meditations, Resumés Anglais, Vol. 3, June 9, 1888 to May 8, 1890, kept at the Beaconfield Novitiate. Manuscript in the General Archives)



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MATUTINAE PRECES

Blessed be the most Holy and Undivided
Trinity now and forever. Amen.

Acts of Adoration, Faith, Hope, Charity,
Thanksgiving and Contrition.

Pater, Ave, Credo, Confiteor.

Meditation.

After Mediation:

Pater, Ave.

Psalm 129

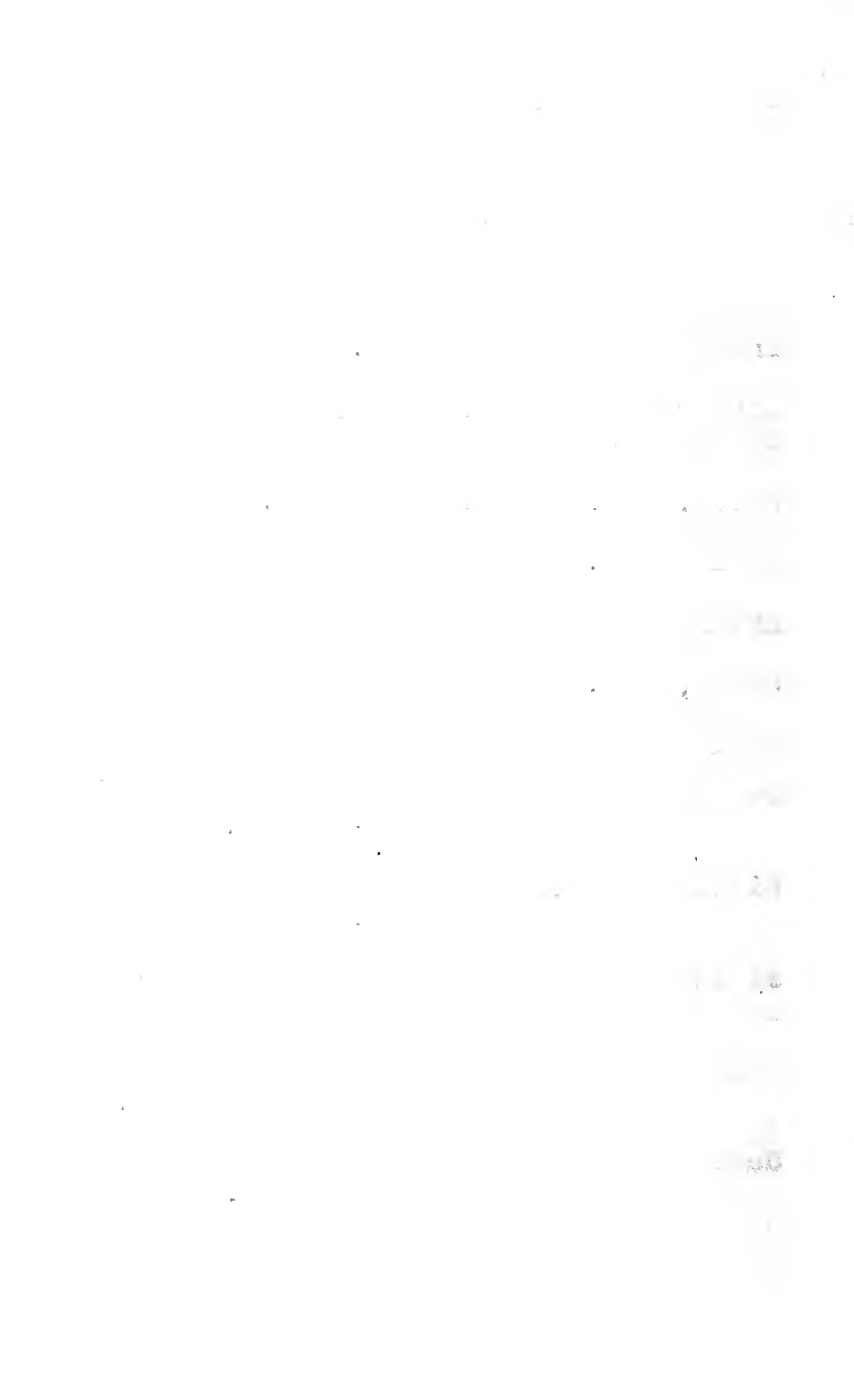
De profundis clamavi ad te, Domine;
Domine exaudi vocem meam.

Fiant aures tuae intendentes; in vocem
deprecationis meae.

Si iniquitates observaveris, Domine;
Domine quis sustinebit?

Quia apud te propitiatio est; et propter
legem tuam sustinui te, Domine.

Sustinuit anima mea in verbo ejus; sper-
avit anima mea in Domino.



A custodia matutina usque ad noctem;
speret Israel in Domino.

Quia apud Cominum misericordia, et
copiosa apud eum redemptio.

Et ipse redimet Israel; ex omnibus
iniquitatibus ejus.

V. Requiem aeternam dona eis, Domine.

R. Et lux perpetua luceat eis.

V. Requiescant in pace.

R. Amen.

V, Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

Oremus. Fidelium Deus omnium conditor
et redemptor, animabus famulorum famul-
arumque tuarum, remissionem cunctorum
tribue peccatorum, ut indulgentiam quam
semper optaverunt, piis supplicationibus
consequantur, qui vivis et regnas in
saecula saeculorum. Amen.

Anima Christi

Anima Christi; sanctifica me.

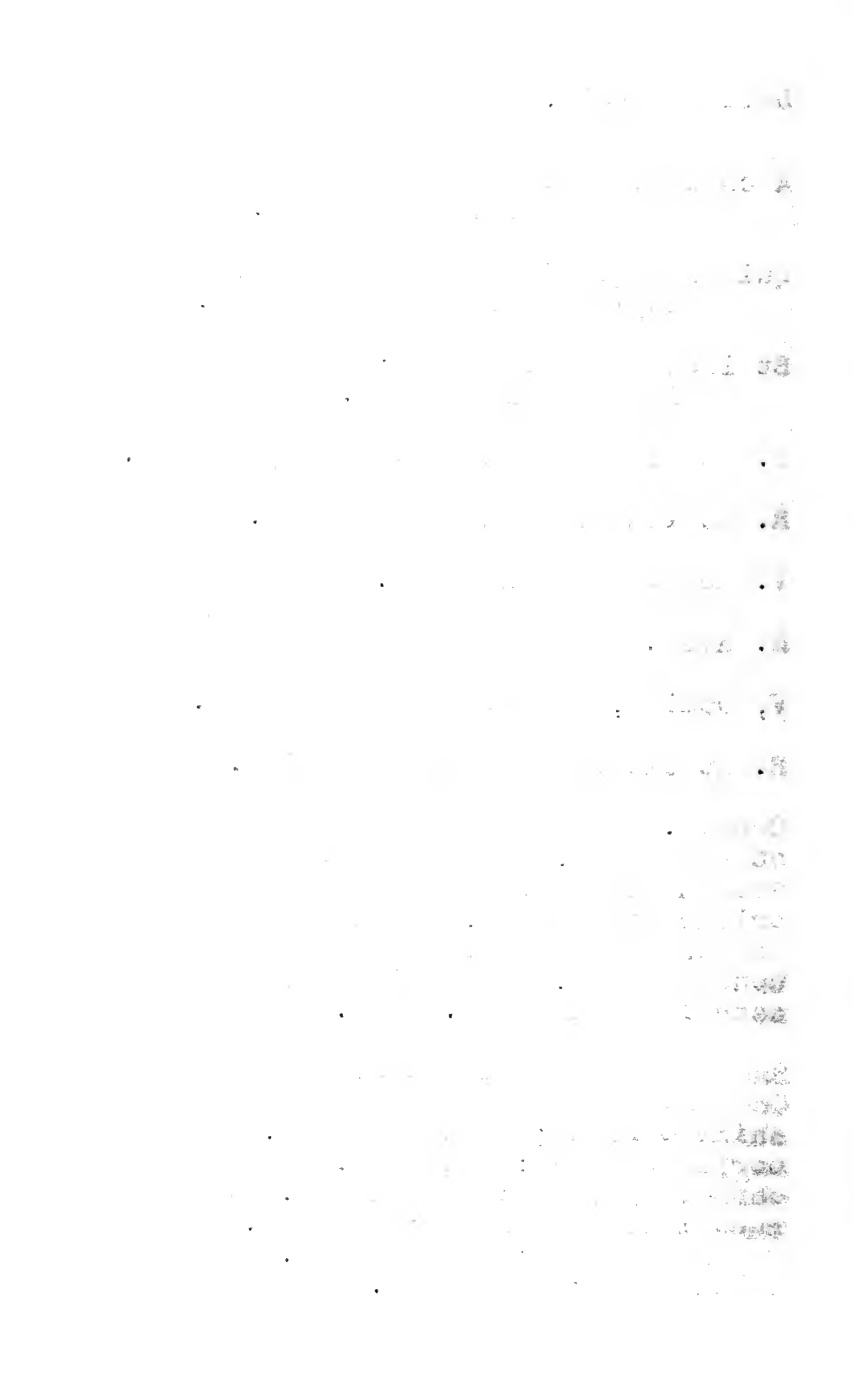
Corpus Christi; salva me.

Sanguis Christi; inebria me.

Aqua lateris Christi; lava me.

Passio Christi; conforta me.

O bone Jesu; exaudi me.



Intra tua vulnera, absconde me.
Ne permitta me separari a te.
Ab hoste maligno defende me.
In hora mortis meae voca me.
Et jube me venire ad te.
Ut cum Sanctis tuis laudem te,
In saecula saeculorum. Amen.

O Jesu Vivens in Maria

O Jesu vivens in Maria, veni et vive in
famulis tuis, in spiritu sanctitatis
tuae, in plenitudine virtutis tuae, in
veritate virtutum tuarum, in perfect-
tione viarum tuarum, in communione
mysteriorum tuorum, dominare omni ad-
versae potestati, in spiritu tuo ad
gloriam Patris. Amen.

The Angelus.

+

POST VESPERTINAS PRECES

Laudemus viros gloriosos et parentes
nostros in generatione sua. Eccl. xlv, 1

Sancte Pater noster, Basili, Patrone
Congregationis tuae, quae, juventutis
christiane educandae provinciam suscepit,
magistrorum et alumnorum esto semper et
ubique norma atque assiduus auxiliator
tuorum Sacerdotum ad te clamantium.

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O Doctor Optime, Ecclesiae sanctae lumen,
Beate Basili, divinae legis amator de-
precare pro nobis Filium Dei.

V. Memor esto Congregationis tuae.

R. Quam possedisti ab initio.

Oremus. Excita, Domine, in Ecclesia
tua Spiritum, cui Beatus Basilius ser-
vavit; ut eodem nos repleti, studeamus
amare quod amavit et opere exercere
quod docuit.

Protege, quaesumus, Domine, Familiam
tuam subsidiis pacis, et Beatae Mariae
semper Virginis patrociniiis confidentes,
a cuncti hostibus et periculis redde
securos. Per Christum D.N. Amen.

(40 dies Indulg. concessae)

L.J.C.

(Leaflet issued about the time the 1930
Vademecum was published. Transcribed
from a copy in the General Archives of
the Basilian Fathers)

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Father Victorin Marijon
June 4, 1891

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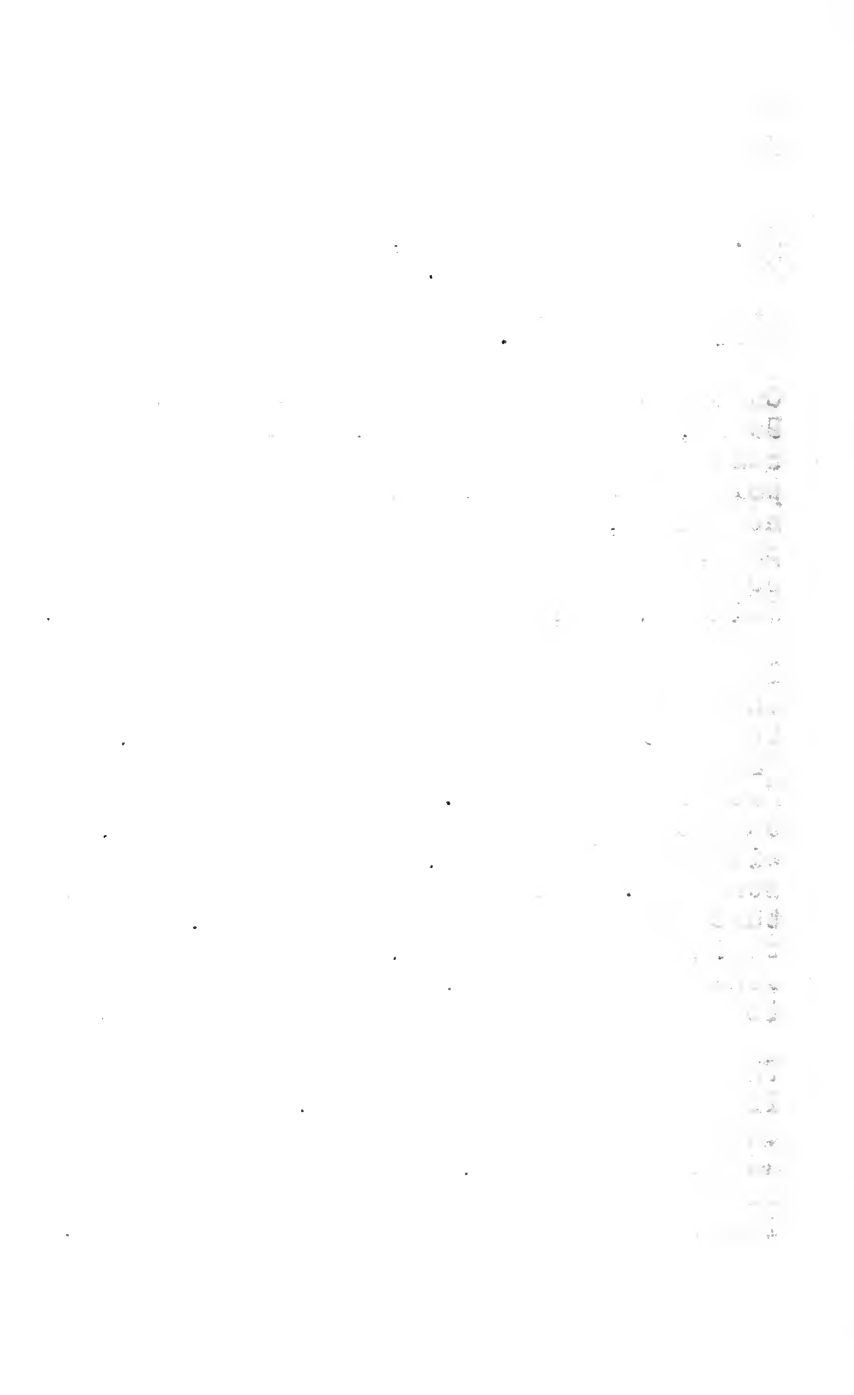
St. Michael's College,
Feast of Corpus Xti.

My Dear Conferes.

On the occasion of the feast of St. Basil, my dear conferes, I wish to call your attention to a very important point of our rule, which is sometimes neglected, and on which depend our progress in perfect life as well as our success in the discharge of our daily duties, namely spiritual direction.

I am not going to examine here how every Christian is bound to perfection by these positive words of Jesus Christ, "Be you perfect as also your heavenly Fathers is perfect." "Thou shalt love the Lord thy God with thy whole heart, with thy whole soul, and with all thy strength;" but we must admit as certain, that persons living in community, and taking religious vows, are obliged to tend to perfection, and that direction is a great means of attaining thereto.

The direct end of confession is to purify the soul from its sins. The direct end of direction is to make the soul advance in virtue, by indicating the means of overcoming faults and natural inclinations which might lead it to sin.



Now all the Doctors of the Church say that God, although able to guide souls by His inspirations alone, has, nevertheless, not willed to do so, and has always made use of men to form men, either to punish our disobedience and overcome our pride, or because His fatherly condescension chooses this means as better suited to our infirmity or, as St. Augustine says, because He designed thus to maintain the tie which should exist between men, "Nec ipse te doceas, nec sine doctore ingrediaris viam quam nunquam ingressus es". "Opus est nobis auxilio praeter ipsum Deum; opus est aliquo etiam qui nos moderetur et gubernet."

The first thing which God requires of any one who aspires to sanctity is, that he renounce his own opinion, i.e., that he humble himself and submit to the guidance of those to whom God has confided the ministry of souls. Just as there are very special graces attached to submission, so there are manifest dangers incurred when we are proud enough to guide and govern ourselves. "Many", the Blessed de La Salle says, "lose the spirit and grace of their vocation, because they have no Director. If they do not observe this essential rule, it is impossible to guarantee their deliverance from the evil consequ-

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ences liable to follow from the temptations with which the devil attacks those living in a community."

Experience teaches us, says another saintly man, that the religious who ceases to follow direction, under any pretext whatsoever, becomes lax, tepid, proud, arrogant, weak, and sinful. Experience proves again that a community in which the rule for direction is not observed, goes astray; divisions creep into it, and destroy charity and religious simplicity.

The life, the well-being, the sanctity of a community depend upon the union of its members and the harmony with which they all labor for the same end. This unity and harmony are only possible in proportion as each member with his individual temperament, individual faults, individual views, endeavors to modify what is his own that he may attain to the one mind common to all the members of the community. This is a difficult and important labor which can be successfully undertaken and carried out only under the influence of direction.

The Directo who knows our tendencies, our faults, our efforts, and who gradually learns the temperament of each one whom he directs, disposes hi, with the

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help of God's grace, to be well prepared for the employment of holy obedience will impose on him. Direction is a double power, a power of formation, and a power of attraction. By wise direction souls are attracted to God by an interior spirit, a spirit of prayer, and a spirit of faith. A year of direction faithfully accepted by a whole community would completely transform it. If novices are more fervent; it is because they observe the rule concerning direction with greater simplicity and regularity. Never was a man formed to anything whatever by himself. Direction is necessary. It raises us when we have fallen, it encourages us, stimulates us and gives us good example; its work is more minute than that of confession; it studies the exterior conduct and brings to our attention faults which we overlook. Direction requires not so much humiliating avowals which are reserved for confession, as a knowledge of our efforts to overcome certain inclinations and weaknesses, and to resist some temptations; and these efforts, however slight, are recalled by direction from time to time in order to encourage us to persevere.

Moreover, when we know that we must give our Director an account of our prayers and communions, and what fruit we have

derived therefrom; of the penances we perform, and the mortifications we practice, of our labor, of our readings, and of our relations with others, it is impossible that this thought should not incite us to be more faithful and to devote ourselves more earnestly to the pursuit of virtue. The Director brings to the assistance of the soul he guides to perfection, his experience, his light, and above all, his impartiality. He brings also the support of his counsels, the sweetness of his friendship, and the strength of his encouragement. Yes, Direction is surely the practice of friendship in its sweetest, strongest, purest, most consoling, and most useful sense.

Let us then conclude by quoting the very doctrine of our Constitutions on this matter: "The faithful practice of the virtues of our state will assure the prosperity of our Congregation. Our deadly enemy is relaxation. The best means of preventing or stopping it — is the example, vigilance and firmness of superiors and the co-operation afforded them by conferes of good will. The mildest and perhaps the most generally efficacious means is direction. Good direction supposes in Drectors zeal, patience and devotion; in those directed complete openness of heart and perfect humility."

Let us now pray that God may send to each one of us a guide who will dispense His holy word with prudence, who may know how to compassionate our weakness without betraying the Divine interests, and who may seek only to guide us to God alone. But let us also resolve to look upon the Director as God Himself and obey him with earnestness and reverence.

Let us also ask St. Basil, our patron, who was, during his life, the Director of so many souls, and who wrote on this question so many useful pages, to help us to obtain from God the grace of having the practice of direction well established in our little community. On the day of his feast let us promise him to be henceforth truly religious men, working generously for our own sanctification, in order to be useful instruments in the hands of God for the sanctification of others.

The annual retreat will open this year on Monday, the 17th of August on which day also shall take place the examination of the young priests. On the previous Friday the scholastics will be examined.

On Saturday, the 15th, will begin the conferences which we have the intention to hold every year on questions concerning education and instruction. The four

following papers will be read:

1. A Plan of mutual assistance among teachers by which class work could be rendered more efficient.
2. Class work.
3. On the best method of teaching history and geography.
4. On the necessity of teachers being specialists.

When enjoying the rest which your work during the past scholastic year has so well deserved, have always in mind that, far from parting with your religious exercises, you should, on the contrary, make them more carefully. I insist, especially this year on having them at the time appointed by our rules. Let the confreres who are visiting our different residences assist at all the exercises of the community and never be absent from them without the permission of the local superior.

I remain in the Sacred Hearts of Jesus and Mary,

Your devoted confrere,

V. Marijon, C.S.B.

(Transcribed from the copy of this circular letter in the General Archives of the Basilian Fathers)

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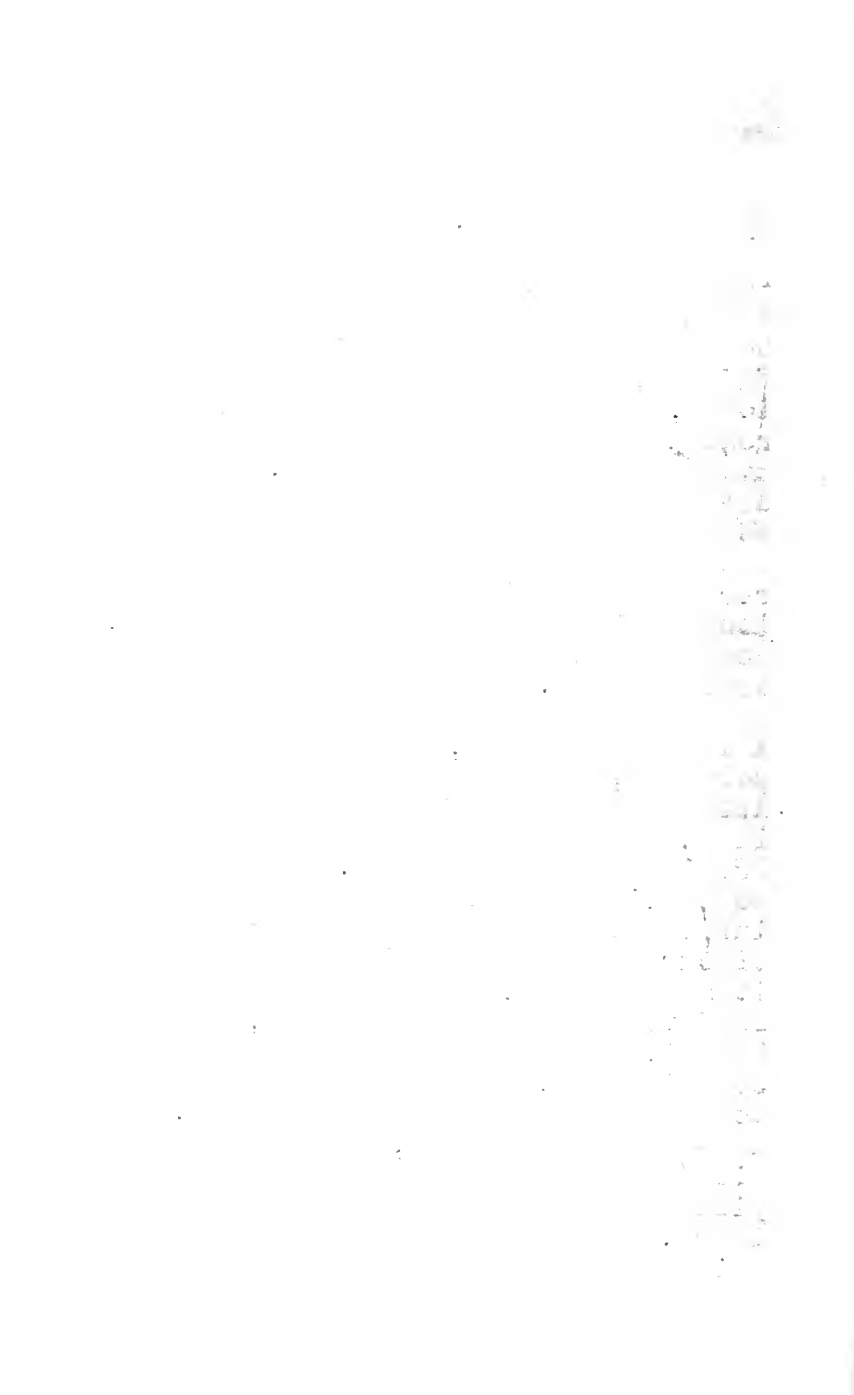
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My dear confreres.

There is nothing a religious should have so much at heart as remaining faithful to the spirit transmitted to him by his fathers, loving it, causing it to be loved, and spreading its reign: "Interroge patrem tuum et annuntiabit tibi, majores tuos et dicent tibi." When addressing these words to God's nation, Moses gave it to understand that it should regard as sacred the traditions received from its forefathers; and as long as it remained faithful to them, heavenly blessings would descend abundantly on it.

A like conviction, strengthened by experience, made venerable Father <Julien> Actorie speak as follows: "Let us walk in the footsteps of those models that Providence has given us. Let there be no exotic spirit, under the plea of introducing something better; the spirit of our Society is good in itself, and it may be said, the Society cannot exist or develop itself without it, as the age has given us tendencies, habits and a constitution, so to say, which cannot now be changed without detriment. Let us dread innovations, and should necessity call for some changes, let us yield to its demands only with reluctance. New laws lend us not a strength which we have not already; they rather



impair the strength we have by showing that old rules can be changed."

His holy predecessor wrote in 1853 to the founders of our province: "The first point to which I direct your attention is the observance of the Constitutions and Rules. The way is marked out. Follow it without deviation, and you will arrive safely at the term, because you will be guided by God's spirit, which is a spirit of order; and your time divided between prayer and labor will be spent with profit for yourselves and your neighbor".

Dear confreres, after grave and deliberate reflection on certain events which have taken place, on many disclosures which have reached me through confreres otherwise devoted to the common work, on some plans for improving our present state, another result of the zeal which animates a good number of you, I have asked myself if all this does not betoken a tendency to introduce new systems among us with regard to our priestly and religious training as well as our mission of instructors of youth. I concluded that if we were incurring any danger in this respect, it was my duty to warn you of it, and that if, on the contrary, benefit would accrue from it, you would not be averse to basing your mode of action on the holy traditions of our Fathers

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"Look into the future," wrote Father Tourvieille to our venerable predecessors, "and see how much good you are called to do. Grace will not be wanting, but by fidelity to this grace you must break loose from the chains of evil nature which cramp and even paralyse your liberty. Do not deceive yourselves, my dear confreres. You must water Canada, I do not say with your blood, for I do not think you are reserved for that glorious martyrdom, but there is another kind no less meritorious, perhaps even more so. It consists in dying daily to self, and very often in the performance of duties which have not lustre in the eyes of men, but which from that very fact are of greater value before God. By your prayers you will fertilize that distant land, drawing heavenly dew upon it; by your example even more than by your word, you will preach our crucified Lord Jesus Christ; by your humility, poverty, obedience and charity, you will proclaim the merit of these Christian virtues which form not men alone, but Christians and saints."

He based the veritable apostolic spirit on these words of our rule: "Amor Dei usque ad contemptum sui". In fact, we can fight successfully against selfishness only through disinterestedness;

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resist independence victoriously only through humility and obedience; and lastly impress souls only by means of ardent charity. Such are the true sacerdotal virtues.

But in every community effort must harmonize and the concurrence of each member should, in all sincerity and charity, be assured to the head. It is necessary that he who directs should not be deprived of the light of his co-laborers; but it is not less necessary that the latter avoid the faults which compromise the value of counsels, and then frustrate the noblest efforts.

"No harshness in your deliberations", said wisely Father Tourvieille, "no obstinacy, no self-will in upholding your opinion. Not one of you is infallible. The questions you are called on to settle are not articles of faith. Each one of you reasons them from his own point of view. He may be mistaken, but, as you must arrive at some conclusion, after the question has been debated with charity, calmness and moderation, it belongs to the Superior to decide. The conclusion is offensive to none; and where is the evil, may I ask, in preferring the judgment of others to one's personal opinion? Since it was necessary to discuss and argue, it follows that the question in debate

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is not absolutely clear and evident. But, the conclusion once decided, all should unite and form one whole in supporting it, inside and outside, in heart and soul. It may perhaps happen that the decision which has been reached will present unforeseen difficulties. Care must be taken then to refrain from saying: such was not my opinion. If your advice had been followed, the very same obstacles might not perhaps have been encountered, but are you quite certain that others, even still graver, would not have arisen? Let none of you, my dear confreres, have such pretensions, and let him remember that God alone is always right and never makes mistakes. When a matter is brought forward for examination, take a few days for reflection, then explain your reasons for and against. The question having been weighed and the conclusion drawn, let it become a personal one, and guard against the temptation of saying to anyone whomsoever, either inside or outside, that such was not your opinion. If you deliberate with these holy dispositions, I have the firm conviction that God will bless you by aiding you to surmount the obstacles which may arise to oppose the success of your work."

Meditate on these words, my dear confreres. You will find that they contain

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the very essence of the religious spirit admirably characterized; and that the nature of the impediments it most frequently encounters are therein indicated and depicted without disguise. By conforming one's conduct to such principles one assures a long life for his community, an honorable life, a life profitable to many souls, finally a life wholly permeated by charity, causing each member to say from his inmost soul: "Ecce quam bonum et quam jucundum habitare fratres in unum."

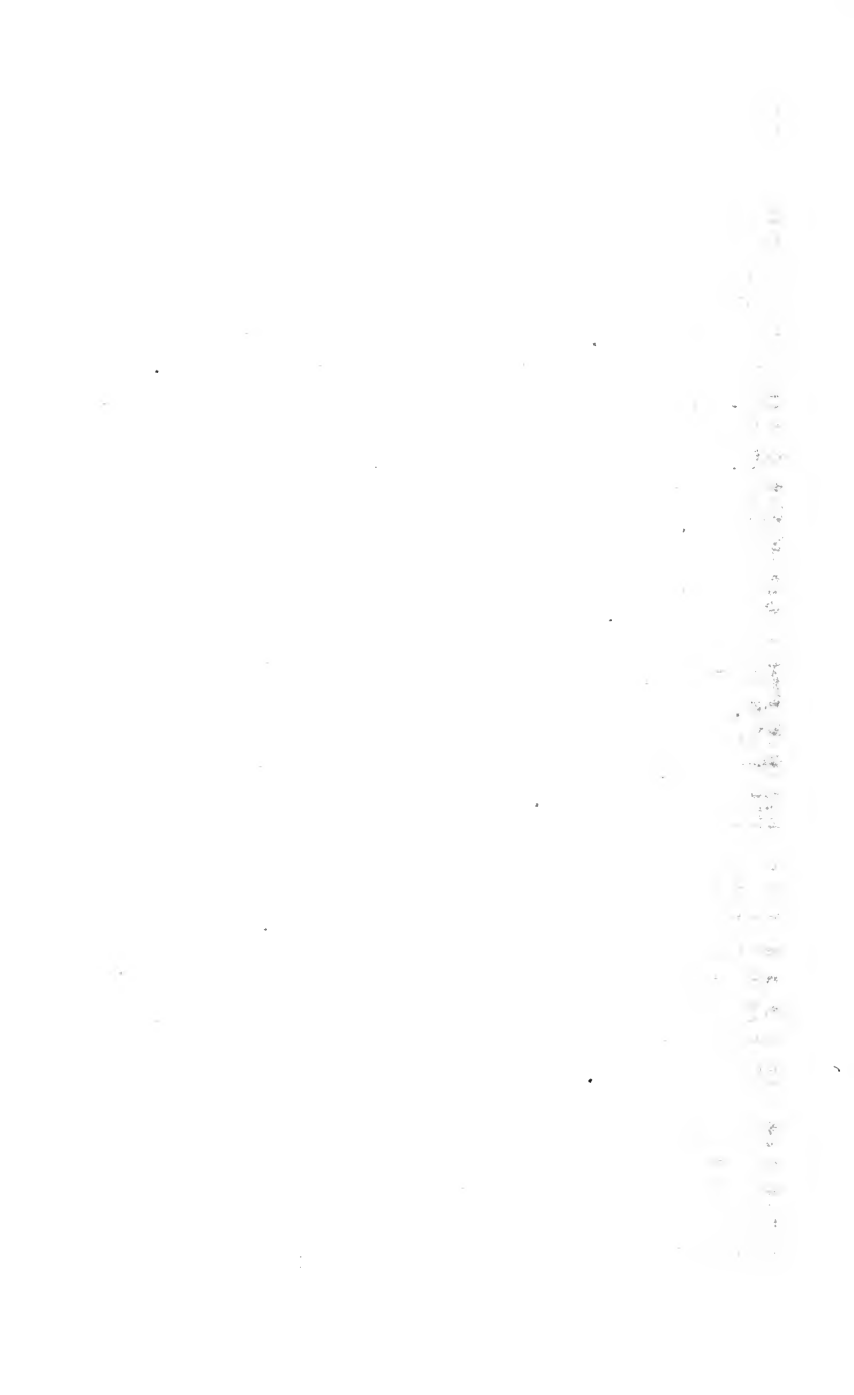
Bear in mind also that a religious society of priests which endeavors to promote God's glory in its own bosom and in the souls committed to its care, never loses sight of the responsibility which devolves upon its heads: "judicium durissimum his qui praesunt fiet"; and do not be astonished if I insist more strongly than ever on your not neglecting the injunctions, advices and recommendations of those whose mission it is to guide you and who must answer to God, soul by soul, for all those who have been committed to their vigilance.

The best method of succeeding either in parish or scholastic affairs is that which is never at variance with the spirit of our Society. This spirit is evidently not opposed to ameliorations or changes. It makes constant allowance

for the circumstances in which the members of the Congregation are placed, and it possesses for all of them sound principles on which to base their line of conduct, which should be revealed and explained to them by Superiors. But let us acknowledge that Superiors, even those who are most deeply imbued with the family spirit, are powerless to spread its reign in different residences, if no one takes the trouble to inform them of the work carried on there, or the way each one fulfils his functions.

Besides, of what use would a Superior be, if they recurred to him only for the purpose of revealing each other's faults, or the failure of such or such an enterprise. Disclosing none of the good effects resulting from the zeal of those to whom he stands as a guide and a father? Such a Superior would soon act the part of a mere judge, charged with reprimanding and punishing, which course would soon bring about the ruin of all his influence and authority, and necessarily that of the true religious spirit.

I cannot append a more useful conclusion to these reflections than a last quotation from the circular letter which Father Tourvieille addressed to the Canadian confreres in 1856: "What were



we at the outset? Men devoid of training and instruction. We trusted in God and went forward. Union was our strength grounded as it was on faith and cemented by charity. Our venerable Founder gave us a rule drawn, as he said, from Holy Scripture and the canons of the Church. To us it has been a second gospel. By observing it conscientiously we have overcome many difficulties, traversed many revolutions, and have been enabled to do good. By the same means you also will carry on God's work. Children of St. Basil, water the Lord's vineyard with your sweat and, if necessary, with your blood, so that your successors may find that you have not left behind you any trace of the shortcomings of evil nature, but rather that of the most heroic sacerdotal and religious virtues. What a magnificent crown!"

Let us meditate on these beautiful words with faith and piety, and lovingly engrave them on our hearts. Through them we will learn what God expects from us, as priests, religious and preceptors of young men. They will dispose us for the worthy celebration of our holy Patron's feast and for the deriving of spiritual and corporal benefit from our vacations during which we should never lose sight of the good we are called on to do during the coming year. All these wise recommendations dutifully accepted and

Father Victorin Marijon
May 24

57

faithfully followed will prepare our souls for the grace of the annual retreat which will open in St. Michael's College on Mady the 16th of August.

Let us not forget before God the dear confrere lately snatched from us by death; let us bear his memory above all to the holy altar, and let our dear novices and scholastics often pray for the repose of his soul, especially in their communions.

The Feast of the Sacred Heart will fall this year during the vacations of our two colleges. The Superiors of both institutions will kindly ask the pupils to offer their Communion, on the First Friday of June, in honor of the Sacred Heart of Jesus, for our Community.

Your very devoted confrere in +

V. Mairjon, C.S.B., Provincial.

St. Michael's College, May 24th, On the feast of Our Lady Help of Christians.

(Circular letter, transcribed from the copy in the general archives of the Basilian Fathers)

Father Victorin Marijon
November 11, 1890

58

CONGREGATIO PATRUM S. BASILII
PROVINCIA CANADIENSIS

St. Michael's College
St. Joseph Street
Toronto, November 11, 1890.

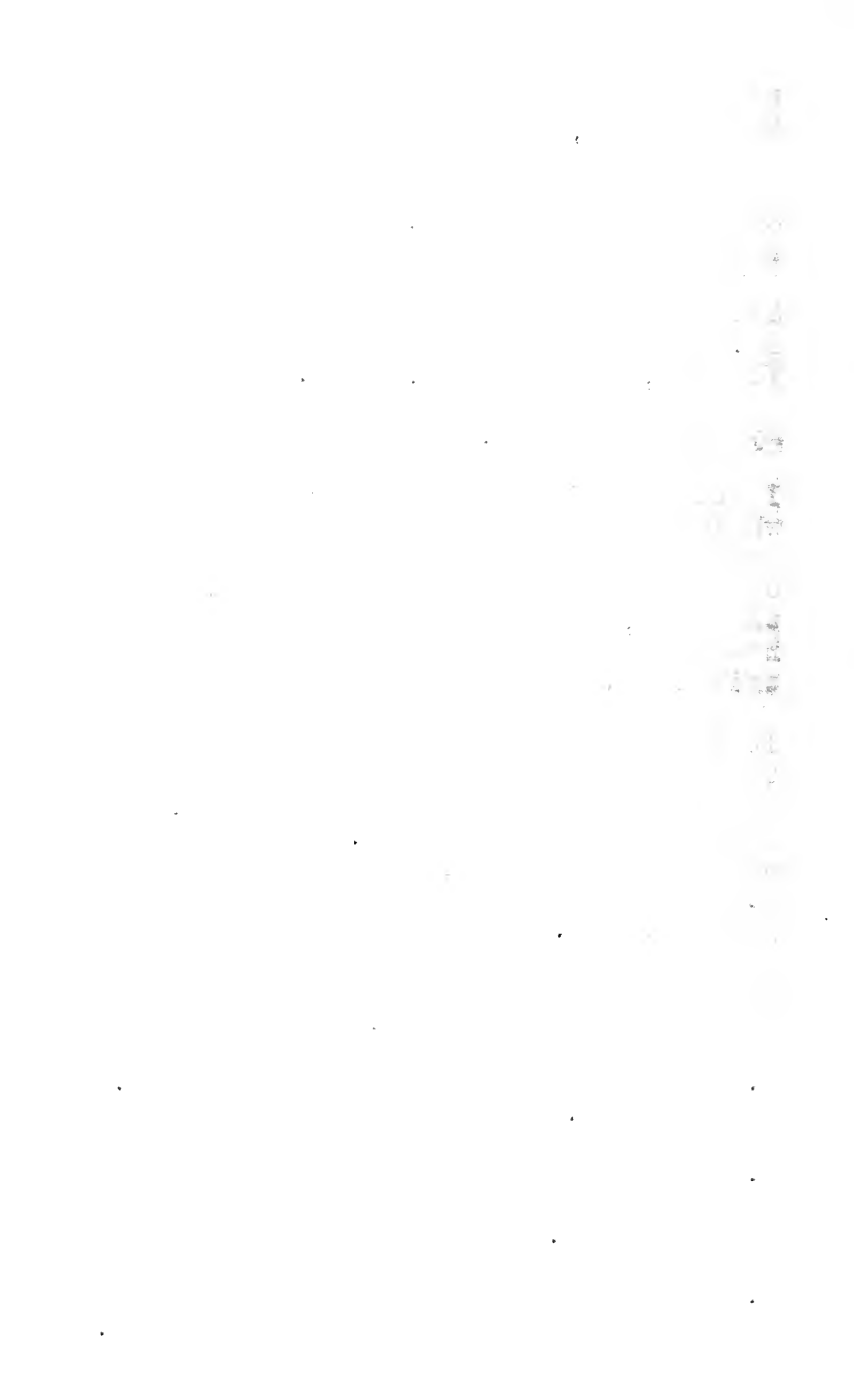
My dear confrere,

I write to invite you to make with the whole community the novena of preparation for the celebration of the festival of the Presentation of Our Lady. On that day, this year, the community will have completed the 68th year of its existence.

It is customary to use during the novena the meditations written for the purpose by our venerated Superior General, Father <Julien> Actories. If you have not a copy of them, you may use in their stead such other prayers as you may judge proper,

I should like you to make this novena for the following ends:

1. For the repose of the soul of Fr. Vincent.
2. To obtain the grace of perfect union of heart among all our brethren.
3. To obtain the grace of perfection in our obedience to our Superiors.



Father Victorin Marijon
November 11, 1890

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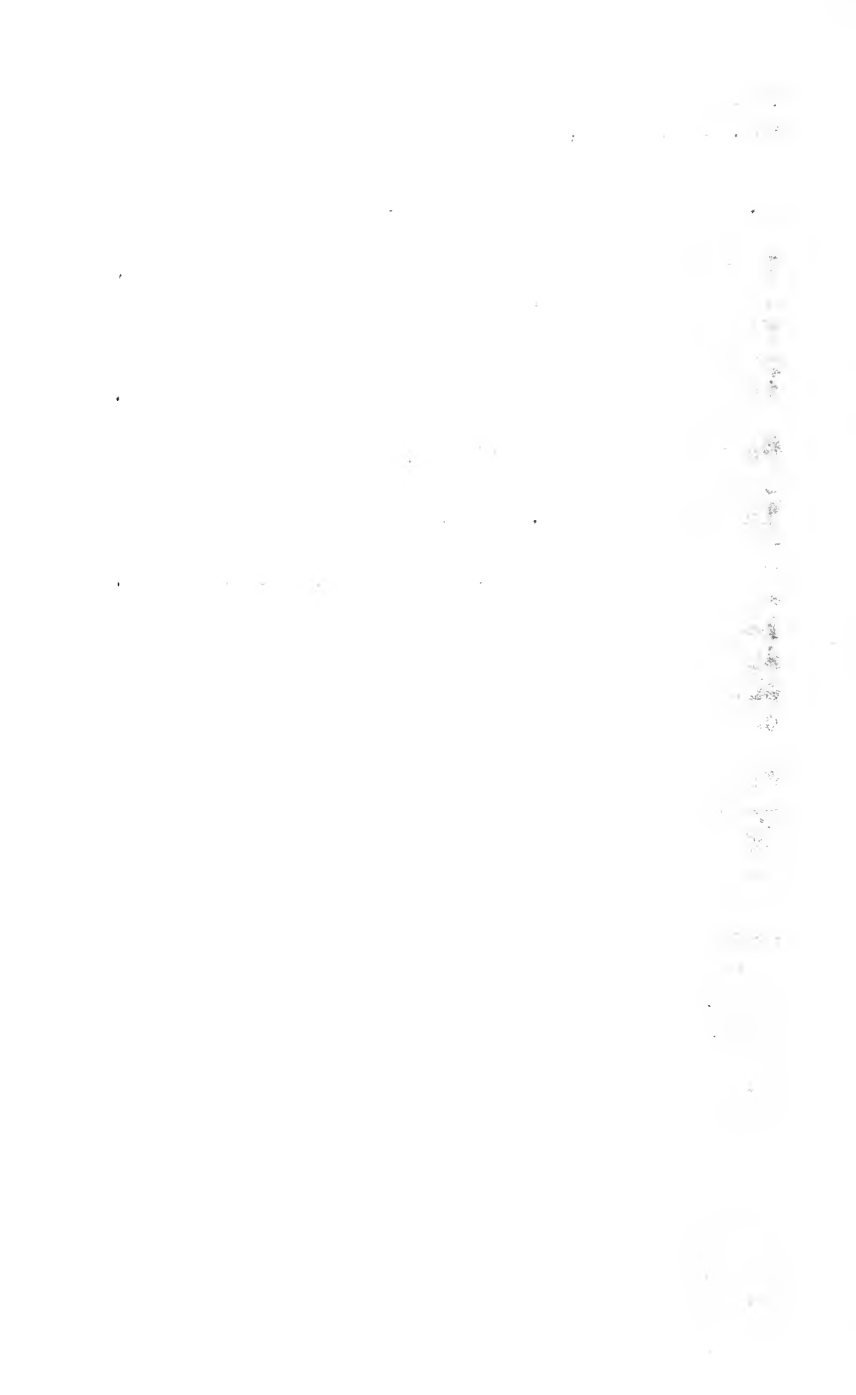
4. For our novitiate.

I should like to ask you, if I might, to celebrate if possible a High Mass for the repose of the soul of our departed confreres who exercised such important functions in this Province.

Be pleased to accept, my dear confrere, this assurance of my affection for you in Our Lord J. Chr.

V. Marijon, S.B. Prov.

(Transcribed from the original in the General Archives of the Basilian Fathers)



Father Victorin Marijon
December 23, 1890

60

CONGREGATIO PATRUM S. BASILII
PROVINCIA CANADIENSIS

St. Michael's College
St. Joseph Street
Toronto, December 23, 1890.

My Dear Confreres,

We read in our Constitutions that the rules of the community do not bind under pain of sin. But, to violate them, without sufficient necessity is, according to the common opinion of theologians at least a venial transgression, and that cannot be doubted. (Here, my dear confreres, I quote St. Alphonsus).

First, because a religious by transgressing his rule, neglects the means of attaining the perfection to which he is bound to aspire.

Secondly, because he is unfaithful to the promise which, at his profession, he made to observe the rules of the community.

Thirdly, because, by his bad example in transgressing rule, he disturbs the good order of the community.

Fourth and lastly, (and this is the strongest reason), because every infraction of rule proceeds from self-love and is a departure from the Will of God.

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Unnecessary transgressions of rule are certainly not acts of virtue; neither can they be said to be indifferent. For, how can we call an action indifferent, which is performed through self-will, which gives bad example, and destroys the order of regular discipline? If then the violation of rule cannot be good or indifferent, it must be sinful.

We ought to pay a special attention to this doctrine which well understood and followed would procure the real prosperity for St. Michael's.

Now, my dear confreres, I will tell you the whole truth.

1. Regulae vestra nisi inservieritis, nunquam ad cor illorum quo instituendos et informandos accepistis, penettrabitis.
2. Regulae autem fideliter servientes hanc domum habitabilem, imo paradisum habebitis.
3. Regnum regulae regnum erit pacis et charitatis inter vos, ita ut ex ore et corde dicetis: Ecce quam bonum et quam jucundum habitare fratres in unum.

Would you require from me any counsels to know better your way to perfection, I will repeat this advice I have given during the last retreat. Let us ever worship the book of our rules and con-

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stitutions and give it the place of honour in our cells, side by side with our crucifix. Let us read and reread it and above all let us reflect and meditate upon what it says: *Haec meditare in illis esto, quicumque hanc regulam secuti fuerint, pax super illos et misericordia.* Above all, my dear confreres, let us resolve to preach to others love for the rule, by our example, by our fraternal conversation.

I might also invite you to read again the three letters of which all the confreres received one copy.

Now my dear confreres, should you think that some special advice would be more useful to help your good and generous will, I will make you know that I gave them in two letters. The first one was addressed by me on the eighth of September to the Superior of this College; the second was read on the 10th of October to the members of the council of this house. In both of them I indicated all what has been inspired to me by the sincere desire of seeing you all here happy, living as true brothers and loving your community.

For your penance, my dear confreres, you will not miss any religious exercise without permission, and you will meditate from time to time on this excellent sentence:

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Father Victorin Marijon
December 23, 1890

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**Integritas praesidentium salus est sub-
ditorum.**

S.M.S. A.M.D.G.

V. Marijon, S.B. Prov.

**(Talk given on the occasion of Coulpe.
Transcribed from the original in the
General Archives of the Basilian
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Father Victorin Marijon
February 2, 1891

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CONGREGATIO PATRUM S. BASILII
PROVINCIA CANADIENSIS

St. Michael's College
St. Joseph Street
Toronto, February 2, 1891.

To the confreres of St. Michael's.

My very dear confreres.

It appears fitting to me on this the first friday of the month of February, to call to your minds an old usage of the community on the manner of employing this day.

On the evening before, during the time for spiritual reading, we examine ourselves for a quarter of an hour, on our conduct during the month that has just passed. It is desirable that the spiritual reading be taken from the book of our constitutions. For this month we will read in the community room, on thursday evening, the first letter addressed to all the confreres on the 8th of last September. Permit me to invite you attention again to pages 12, 13, 16 and 17 of that letter. On friday morning the meditation will be on the end of man, or on the devotion to the Sacred Heart of Jesus. At spiritual reading in the evening the exercise of the preparation for death will be made, followed by the litany of

Father Victorin Marijon
February 2, 1891

65

the Saints of the month. We are each invited to choose one of them as our guide, our protector and our model.

I will recall to you on this occasion a counsel often given us by our late Superior General, Father Soulerin. "Let yourselves", he used to say, "give to your pupils on the first firday of the month some good advice; especially perform some zealous act in favour of such as are more inclined to forget their duty."

In imitation of this venerable Father, I take leave to tender you this advice: Recommend nothing to your pupils of which you have not already given them the example, and every morning beg Our Lord the grace of showing them such example in a generous manner.

In order to aid you and encourage you in the practice of this counsel I submit to you under a very general form of examination the means of recognizing our obligations, and of discovering our faults or our imperfections in the service of our Divine Master.

For the First Friday of the Month of February:

Let us adore Our Lord Jesus Christ, our Sovereign Master and Who one day will be our judge. Et judicabo te juxta

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vias tuas (Ezechiel). Let us prostrate ourselves today in profound humility at His feet and let us kiss them with love as Mary Magdalen formerly did. Let us reflect that from those same feet there issued streams of blood which this love for us made Him shed with so much resignation and generosity; let this last thought reassure us of the dispositions of Jesus in our regard. Jesus is above all merciful. He gives us a proof of it at this moment, in granting to us time to repent of our sins and to expiate them. Alas! this precious monthly retreat has been refused to so many others who if they had had it would have profited by it to purify their souls and save them from the flames of hell. Let us show our gratitude to our amiable Redeemer and before commencing our examination of conscience let us say to Him from the bottom of our heart: "Ne sis mihi iudex sed Salvator."

And first let us ask ourselves, Who are we? We are priests and religious who on the day of our ordination and of our profession renounced the things of this world and promised to save ourselves not only as saints but also as perfect men.

Do we know our duties well? Yes and No. But alas! the one and the other reply condemn us equally. For, if we do not know our obligation, it is undoubtedly

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our own fault; if we know them, why have we violated them so easily and almost always without remorse and without good reason?

Four special vows bind me to God: poverty, chastity, obedience and perseverance in the religious family which has received me in its bosom. Have I nothing with which to reproach myself under those four principal heads? Where is the poverty of Jesus Christ in me? Does my exterior show it? Is it seen in the manner with which I use all that the community places so generously at my service? Have I not through thoughtlessness caused the loss or the destruction of many little things which could have been of use to my brethren or could have made some poor person happy? Have I given alms? Have I offered my services with pleasure whether they were recompensed or not?

Have I reflected on the beauty of a pure soul? Do I not know that it is destined during all eternity to occupy one of the highest places in heaven: *Sine macula enim sunt ante thronum Dei. Hi sequuntur agnum quocumque ierit.* Moreover, I know that this angelical virtue demands so many precautions to preserve it in all its splendor.

My rules point out to me the principal means for this. Have I observed them?

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Can I at this moment congratulate myself on having never voluntarily or imprudently exposed myself to any danger which proximately or remotely leads to this vice, that St. Paul forbids to be mentioned in the assembly of the Saints? Have I been pure in thought, word or act? Are my affections pure? In presence of the youth entrusted to my care, have I remembered these words of Jesus: *Angeli eorum semper vident faciem patris mei qui in coelis est.* In fine, do others see in me, do I feel myself that my heart is often the tabernacle of the God of all purity; that my lips command my God and that my hands have the infinite honor of touching Him and of bearing? Oh! What serious reflections does not this suggest to me!

By my vow of obedience I have renounced my own will and have freely and completely left it in the hands of my Superior who is for me the representative of God on earth. Obedience as a vow and as a virtue lays down rules for my mind, my heart and my will. These rules have a real control over my acts whether interior or exterior. What have been and what are now my dispositions in regard to my Superior? Have I at least respected him? Have I showed him deference? Have I not sometimes in presence of my brethren criticized his acts, his decisions or his measures? Have I not made sharp answers to him without any

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consideration for his position? Have I not resisted his will or his desire? Did I not go so far as to address him bitter language and afterwards show that I despised him or cared not for him? Have I remembered that a single deliberate sin of disobedience brings on religious communities very great evils which destroy every kind of joy, of happiness and of fraternal charity? Knowing that on the terrible day of judgment I shall undergo a minute examination on my vow of obedience, am I now disposed to obey at whatever cost; and if I have anything in this matter with which to reproach myself, what have I decided to do to expiate all such faults?

But obedience also binds me in regard to my rules. Do I observe them as a good religious? My rules give me my first command at waking and my last at retiring to rest. They call me to prayer, to work, and to recreation in common with my brethren. My rules command and advise me. They are as a mother for me. I should love them as such. At the last coulpe a penance was imposed on me that I accepted and that I have perhaps not performed. Moreover, this penance was to help me to love and observe a single point of my rules. Alas! since then, there has not been the least change for the better in me. However, I have a conscience. I know

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my duties. I am reminded of them, and I do not perform them. During the first month of this new year, I have perhaps as in the past, and in spite of my promises, despised my rules which have nevertheless sanctified so many of my brethren. Since I have so many acts of disobedience to regret, am I resolved, in order to obtain their pardon, to promise God to love my rules and those who are their guardians? What is my final answer to this? Forget not, O my soul, that you are making this answer to Him Who will remember it and Who will one day be your judge.

What does my vow of stability require but that I should live and die in the midst of my brethren, after a life of edification. Have I not exposed myself too much to the temptation of one day leaving them by habitually avoiding their society, preferring to it that of people of the world after which I sigh unceasingly? What place does my religious family hold in my heart? Do I indeed sincerely love it? What proofs of such love can I give? What have I done up to the present to give a favorable opinion of this family, such as other communities enjoy even in this land? Am I ready to do everything for it that I may be commanded.

One moment more of consideration. I am a priest. As such I ascend to the altar

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everyday. What is my habitual preparation for Holy Mass? By my ministry in the sacred tribunal of penance I am a mediator between God and Man. I need for that a solid and enlightened science. What am I doing to acquire such a science? What place have I reserved for this sacred knowledge in my order of studies? How many questions of an important and practical nature arise from the dignity of my priesthood? Alas! How humiliating would not the true answers to all those questions be for me? What shall I do then? I will beg my Saviour to pardon me this time and I will promise Him to expiate with courage and with love all that His justice condemns in me. In a word, I desire to be at any cost a good religious and a holy priest.

O my Divine Saviour forget not that I am thy child. I am bold enough to still call myself by this name, so that Thy Sacred Heart which I have so many times filled with sadness may not destroy me for ever. Tuus sum ego; salvum me fac. Thou hast shed Thy blood for me; Thou wishest not that such a sacrifice be useless for me. Nor is such my own will. I know, my Jesus, that Thou hast many reasons to mistrust my promises. I have so often deceived Thee. But I wish to love Thee at any price. I take this irrevocable engagement today, hoping to

Father Victorin Marijon
February 2, 1891

72

be faithful to it through the protection of my beloved Mother, the Holy Virgin. Yes, Mary, I address myself to you. I place an entire and absolute confidence in You. Watch over me as your child. Be my guide, my light and my support.

O St. Joseph, whom Jesus obeyed here below and who art so powerful in Heaven, obtain for me the grace of a good retreat. St. Basil, my beloved Patron, help me to examine into my duties, to love them and to fulfil them without ceasing, with that generosity which always characterized you and which made of you on earth the Father and the most distinguished Master of the Religious Life.

(Transcribed from the original manuscript in the General Archives of the Basilian Fathers)

FOR THE FIRST FRIDAY OF THE MONTH OF
MARCH.

Let us adore Our Lord Jesus Christ coming on earth to practice obedience: Christus factus est pro nobis obediens usque ad mortem, mortem autem crucis. Let us adore Him finding all His pleasure in doing whatever can be agreeable to His Heavenly Father: quae placita sunt ei facio semper. Let us remember that our good Master desires and exacts from us that we shall imitate Him in all things: Exemplum dedi vobis ut quemadmodum ego feci, ita et vos faciatis. Hence let us promise Him to follow His example: Sequar te, Domine, quocumque ieris. With such holy dispositions, let us cast ourselves at His feet to make with more confidence, but also with more sincere regret, an examination into the faults we have committed against our holy rule during the past month. Whatever our faults may be on this point, let us bring to mind the fact that if Our Sweet Saviour finds our hearts contrite and repentant and inflamed with His love, He will address them those consoling words: Confide, fili, remittuntur tibi peccata tua.

When I entered into Religion, I declared of my own free will that I was resolved to follow all the rules of my community; and on the day of my profession, I



Father Victorin Marijon
March 2, 1891

74

solemnly promised God to love, to respect and to practice whatever these holy rules should impose on me or should counsel me. Since the day I took this engagement, I have had many opportunities of renewing and confirming all those promises. Moreover, it was always at the end of the annual retreat and just before receiving Holy Communion that I repeated these sweet and generous words: *Renovo vota mea*. According to the spirit of Holy Mother Church, whom I was then addressing, and from the depths of my heart, it was my firmest wish to be the faithful servant and not to be the blind slave of my dear rules.

Besides, my profession and its renewal always took place under the eyes of my confreres whom I then proposed to edify. I had pledged them, as it were, my word of honour, that I be them to believe, I was going to help them by word, by example and by every means in my power to have with them only one heart and one soul (*Cor unum et anima una*), to love and practice those same holy rules. In order to render their observance easy to me, the book of rules was placed in my hands to study and often meditate on it; and thus, I should be always able even without the admonition of Superiors to remember that the good religious has two invincible weapons — his crucifix and his rule. I was further told that in certain communities those weapons

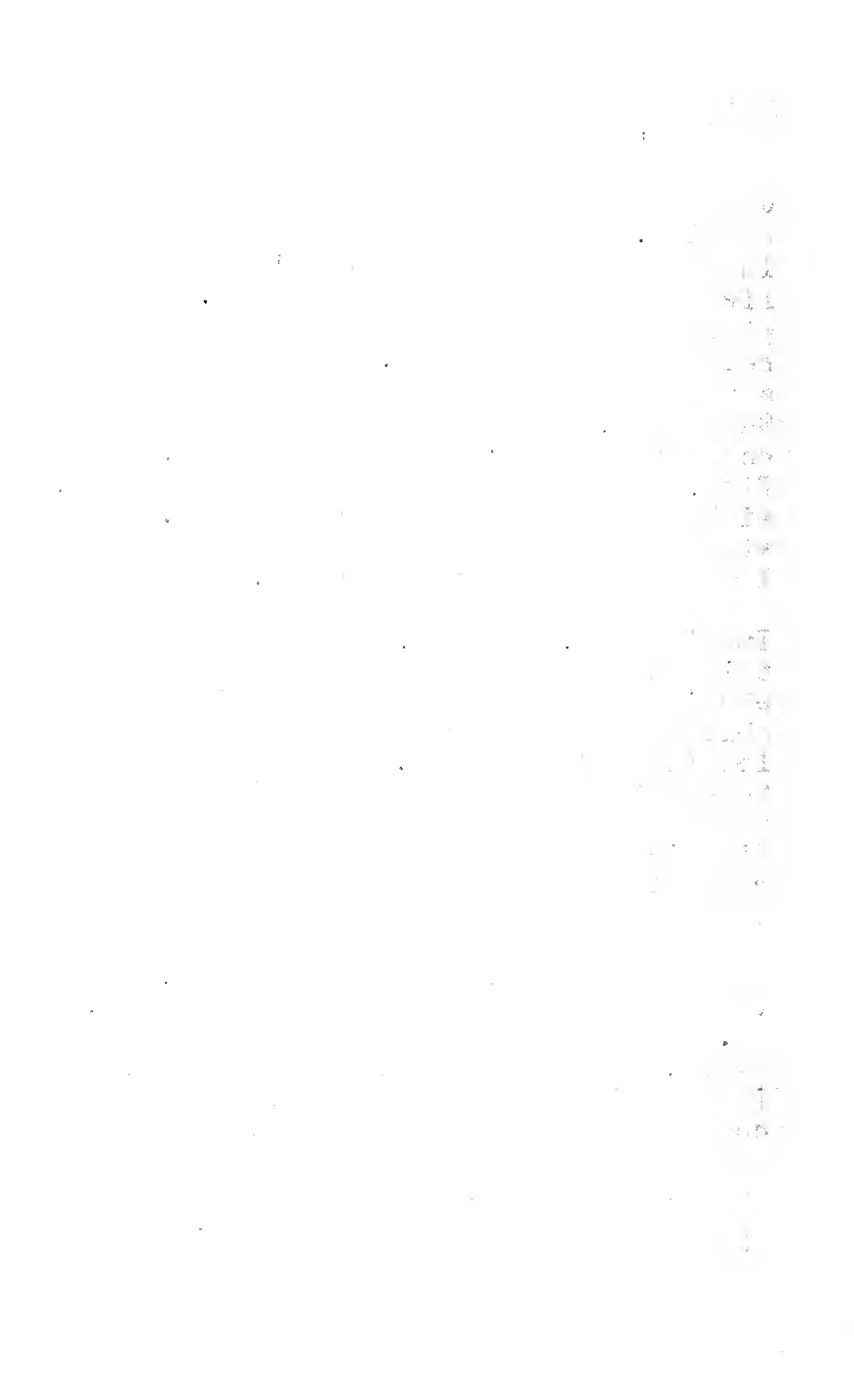
leave not the good religious even at his death but are buried with him in his grave. Now, I am not going to disguise the truth from myself, my Superiors have often reminded me of the obligation imposed by my rule and even my conscience has often reproached me for their violation.

How do my rules guide me? They wait for me at my waking and lead me throughout the entire day up to the moment of retiring to rest. They leave no moment without determining its use, and the way in which to spend it in a holy manner. My rules fix the hour of rising and do not allow me to change it without special permission asked for and duly granted. They invite me to prayer and meditation and even to suffer something rather than deprive myself of it, for a religious without meditation is a religious without reason. In our community a religious without the benefit of meditation in common, unless duly dispensed, is a man practically disarmed before the most terrible of enemies. If such a one commit no great fault during the day, at least, he deprives himself of a multitude of actual graces, that would have done him a great deal of good. He is also the probable cause why God will send a fewer number of blessings on the religious family to which he belongs. My rule prescribes

the particular examen and the spiritual reading. My rules invite me to share in the common life and forbid me to live separated from my brethren. They give me excellent rules of conduct in relation to the world. They insist in a special manner on respect fro my Superiors, charity towards my confreres and entire devotedness to my work. In fine, they ask me to labor with courage, with method and with perseverance. They wish that my example should inspire the love of work in my confreres.

Imagine now, my soul, that thou art at this moment in the presence of thy judge who is going to pronounce the irrevocable sentence which shall determine thy lot for all eternity. Is it likely that this severe judge who will demand an account of even one idle word could find in thy regularity much worthy of reward? What is thy reply on the points that thou hast been meditating?

O my Lord Jesus, I have no answer, unless to pronounce my own condemnation. No! I have been faithless to my engagements. I acknowledged, o my Saviour, Thy infinite bounty for me, and I also confess my great ingratitude. You have warned me in so many ways by the sacraments, by prayer, by the counsels of my Superiors and of my brethren, and by their good example that I have had



Father Victorin Marijon
March 2, 1891

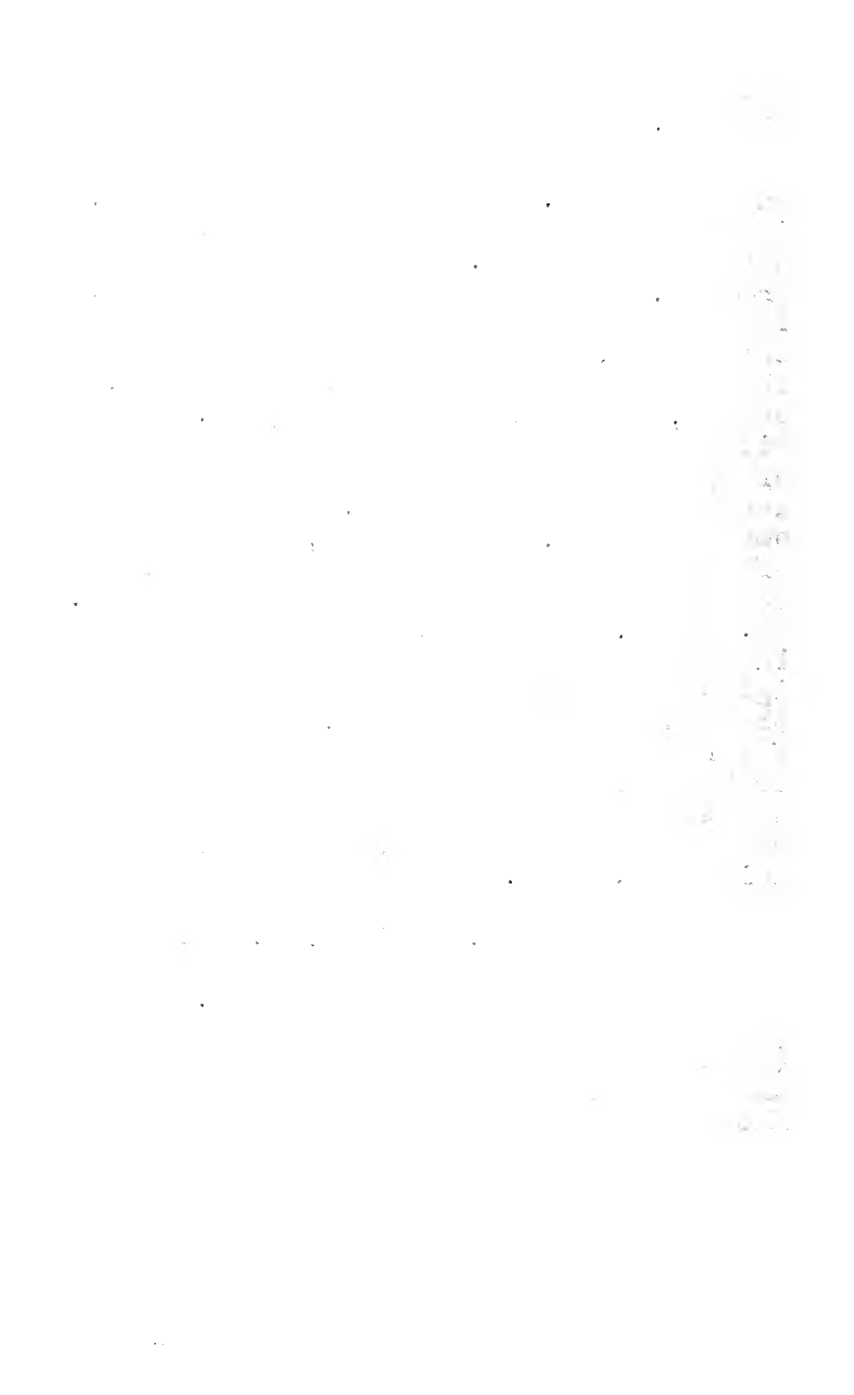
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under my eyes. Withdraw not Thy grace. I will endeavour to receive it with joy and gratitude. In witness of this promise, I invoke my sweet Mother Mary. To her I entrust my good resolution for this month, for I know she will guard them with a mother's care. O Holy St. Joseph, I beg also thy protection. I will observe in thy honour some point of my rules that I have too much neglected up to the present. In return obtain for me, I pray thee, from Jesus of Whom thou wert the foster-father, the grace of pleasing Him in everything. St. Basil, my patron, help me to renew in myself the spirit of perfect religious regularity of which thou wert the founder and the model. I beg this favor of thee for myself and all my brethren in religion; because it is for us all the direct means of having only one heart and one soul: Cor unum, anima una. Amen.

V. Marijon, C.S.B.

Prov.

(Transcribed from the manuscript in the General Archives of the Basilian Fathers)



Father Victorin Marijon
March 5, 1891

78

CONGREGATIO PATRUM S. BASILII
PROVINCIA CANADIENSIS

St. Michael's College
St. Joseph Street
Toronto, March 5, 1891.

To the confreres of St. Michael's.

My dear confreres,

The particular examen which has just been read, has called your attention in a special manner to the subject of regularity. Each of you has for a few minutes been his own accuser and his own judge. Each one has more clearly seen the extent of his duties as a religious. Each one, I have the pleasing confidence, has made to Our Lord Jesus Christ the promises formulated at the end of the examen. If each of us, in becoming his own judge, has found himself guilty of some faults, he has, without doubt, taken the means to cause no more grief to our good Master, by sincere protestations of love and fidelity. Therefore, presuming that all are now animated with stronger sentiments of generosity, I hesitate not to ask you for three favours, in the name of our community.

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gether. Should a duty imposed on us seem to excuse us from this point of rule, at least let us in holy obedience ask the necessary permission from the Superior.

2. Observe the orders and the counsels of our rules after night prayer and prepare for rest by the silence and recollection that they prescribe.

3. Let there be no useless or regular visits made to strangers. On this question, you will find the true spirit of our religious family in the 5th article of Father Soulerin's circular letter reproduced at the end of the book of our Constitutions.

Admitting, my dear confreres, that your obedience on those three points may occasion you some sacrifice, I nevertheless invite you to make those three acts of generosity for the intention of establishing in our Province, of a special work on which will depend not only the prosperity but even the life of our dear community.

I wish you, my dear confreres, the grace of an excellent retreat and I earnestly invite you to beg, tomorrow, of the Sacred Heart of Jesus the greatest union of hearts, of what use to us to be regular if charity reigneth not amongst us.

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Father Victorin Marijon
March 5, 1891

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May the Divine Heart of our kind Master bless us, our pupils, and all the souls entrusted to our care. I beg this grace of Him by the intercession of Our Holy Mother Mary, and by that of St. Joseph whom we honor in a special manner during this month.

Your very devoted confrere in Our Lord,

V. Marijon, C.S.B.

Prov.

(Transcribed from the original in the
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Father Victorin Marijon
June 13, 1891

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CONGREGATION PATRUM S. BASILII
PROVINCIA CANADIENSIS

St. Michael's College
St. Joseph Street
Toronto, June 13, 1891.

A l'occasion de la coulpe.

My dear confreres.

Our late Superior General, Rev. Fr. <Julien> Actorie, says that we must obey all our rules and constitutions, through a spirit of faith because God, the first author of a rule, ordains it; through love for the community, because it can subsist and prosper only by respect for its established rules; through zeal for the glory of God and the salvation of our neighbor, because this is the best means of procuring it. Now, after this Venerated Superior, I take the liberty of giving you this advice: 1. Prize the rule as you esteem God Himself. 2. Act as if you only were obliged to observe the rule. 3. If the others fail in regular observance, do not attack or blame them publicly. Practice towards them the fraternal correction and teach them the love for rules by your good example and generosity.

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Father Victorin Marijon
June 13, 1891

82

It is not my intention today to condemn anybody, but I wish to tell you that the lose of regular observance is the ruin of a community and that I wish to profit by this occasion to follow the advice of St. Alphonsus who writes the following to a Superior: When there is question of rules, always raise you voice against the abuses. Speak then forcibly and speak always, without troubling yourself about the fact that you are regarded as indiscreet and imprudent. Consequently I will recall to your mind some points of our rules which are sometimes neglected and which I have mentioned in my first letter of the 8th of the last September. I will quote only some of them:

"I pray you, my dear confreres", I said, "in a very special manner to make only visits which are of obligation and those to which we are obliged by strict politeness; to make them only during the day, as far as possible, in order never to quit our house during the evening. This point must be kept very carefully even during holidays.

"Meetings at night are not permitted, except in community room, or in the Superior's room. We may retire one hour after the students. We ought not

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Father Victorin Marijon
June 13, 1891

83

to visit rooms during the time of work, or of strict silence, without a grave necessity."

My dear confreres, let us make a serious examination of conscience on those points.

I beseech you again to be always present at the meditation, and the different religious exercises, or, not to absent yourselves except with the permission of your Superior.

Before God and your own conscience, my dear confreres, what do you think of your fidelity to this capital point of our holy rules.

My dear confreres, nothing strikes me more than these words of St. Alphonsus who says in one of his spiritual letters: I protest that on the day of judgment I will accuse before the tribunal of Jesus Christ the Superior who, in order to avoid causing pain to a subject, shuts his eyes to faults that do harm to the community and is the cause of the congregation being relaxed. With regard, however, to the past, if there be any one who has been guilty of some fault, I do not intend now to reprove him with it. I speak only for the future, and I beg each one to pay attention to the following remarks:

First. Try often to value your sacerdotal and religious vocation.

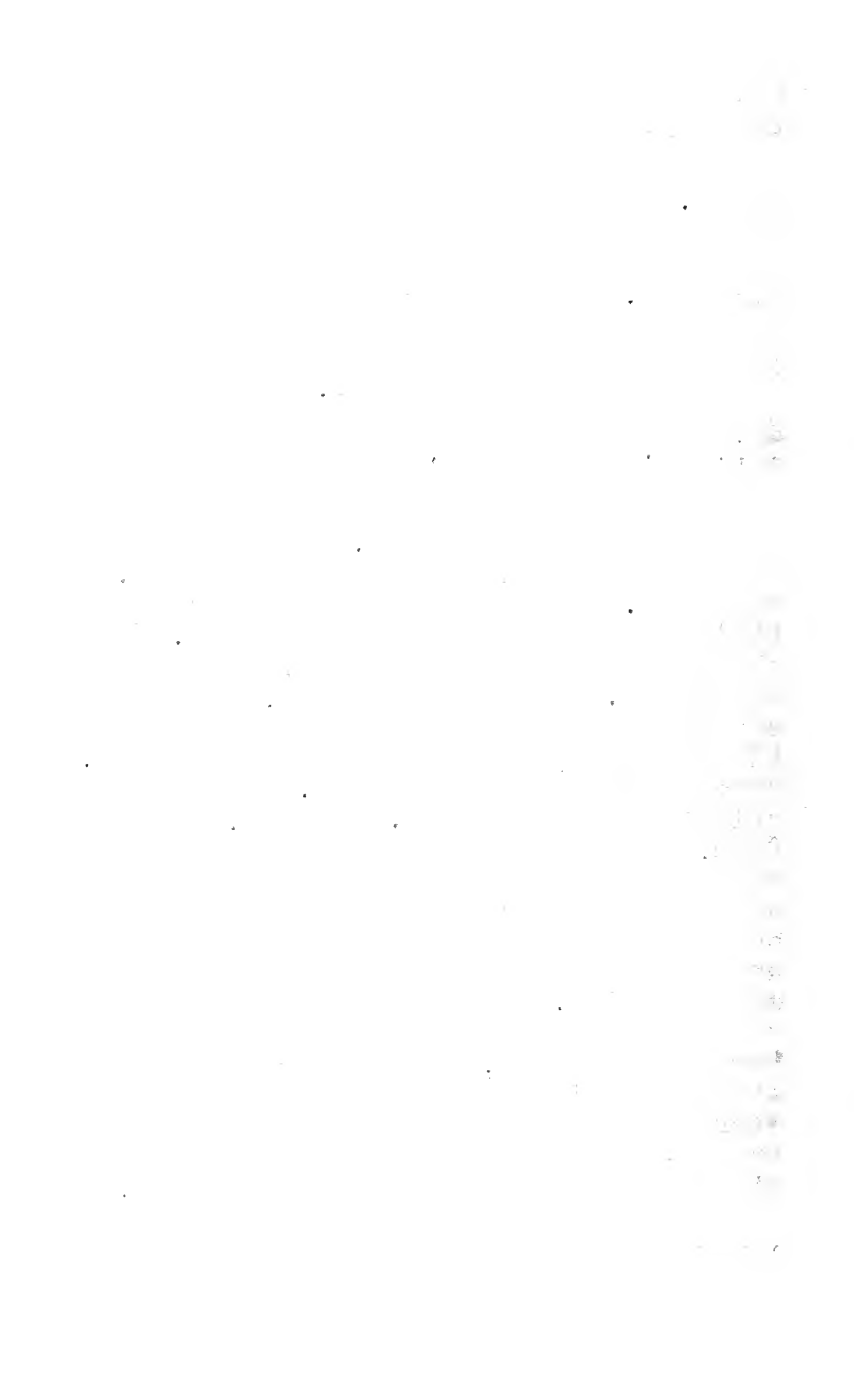
Secondly. I beg earnestly each one to obey and to make no reistance to the commands, order or advice of your Superiors.

Thirdly. I beg all, in the name of charity not to complain one to another of what the Superiors do or have done. Ne diis detrahere, says the Holy Ghost.

Fourthly. I recommend the generous and filial obedience of all the rules. This observance is in your hands, my dear confreres. Arduus labor est, sed opulentissima et aeterna remuneratio manet illum qui in fidelitate perseveraverit. Then do not be discouraged. We are all priests and religious. Let us, therefore, continually offer ourselves to Jesus Christ that He may do with us what He pleases; and let us continually beg of the Most Holy Mary to obtain for us the great treasure of the love of Jesus Christ.

For your penance, please recite once the Psalm Miserere before the Blessed Sacrament and until our general retreat every morning after meditation say a little prayer for our dear community.

(Transcribed from the original in the General Archives of the Basilian Fathers)



Father Victorin Marijon
December 3, 1891

85

CONGREGATIO PATRUM S. BASILII
PROVINCIA CANADIENSIS

St. Michael's College
St. Joseph Street
Toronto, December 3, 1891.

Examen for the First Friday in the
month of December.

Let us adore our Lord Jesus Christ, our master, our model, our future judge. On the eve of a retreat on which depend, perhaps, our salvation, let us throw ourselves humbly at His feet, confessing in all sincerity and simplicity of heart our faults of the preceding month. Let us never forget, especially at this moment, that a sorrow for having offended God accompanied by a firm purpose of repairing our faults and offences can obtain for us complete pardon and clothe us with special graces to sustain our strength and courage for the future. Let us remember also that every pious work under the patronage of Mary is sure of success. Let us place ourselves then under the maternal eye of her who loves us with a love so tender and review, as members of the Congregation of St. Basil, all our duties in general and some of them in particular, as they will be pointed out to us in the present examen.

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Our rules say that when there is question of fulfilling our vows and practicing the virtues dependent on them, we should not stop at what is simply in the Constitutions but labour to put in practice what we read in the most accredited authors who have treated on poverty, chastity and obedience.

In our way, to understand with the intelligence of the heart and of the will, the wisdom and prudence of this counsel we encounter two obstacles, namely time lost or badly employed, and secondly too frequent intercourse with the world.

1. Time is lost, first in doing nothing. All the powers of the soul are enfeebled: one thinks of nothing, knows not how to employ either himself or his time, or else one thinks of useless, whimsical and often dangerous things and the worst is that in this state one not only loses his own time but occasions a like loss to others by chatting or idle conversation in which charity has always something to suffer.

Time is lost, secondly, in doing evil. In this case, a religious of our Society fulfils his duties either imperfectly or not at all. He acts not as the delegate of God towards souls whose value he doesn't understand and neglects

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the counsel of the apostle recommending us to sanctify ourselves first before making others holy, and he never seriously labors to give good example and often by want of practical faith weakens the good intentions of others. In this sad state the imperfect religious considers as superfluous a conscientious use of the time due to his exercises of piety and passes his whole day in a guilty disobedience to the rule which summons him to prayer. He doesn't understand or wish to understand that disobedience to the rule is always accompanied by a positive guilty act which frequently issuing in this that his conduct does not stand alone but is a reason why others will imitate him by seeking unjustifiable exemptions.

Thirdly time is lost by neglecting studies necessary to the duties of our state. In this case, the guilty religious neglects the ecclesiastical studies and such others as would render his teaching solid, interesting and fruitful. Frivolous reading or such as yields no solid foundation, no profitable knowledge are his sole and habitual occupation. The consequence of such a state of things is that later the priest is unequal to his task and declares that he ought to be exempted from a portion of his duties, the performance of which

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though not actually impossible to him is indeed practically above his energy and courage.

Fourthly time is lost, according to the masters of the spiritual life, by doing good actions without method, without order and unhappily without direction. Here is where they sin who forget that the duties of their state are the most important of all in that they do everything out of time, according to their own views and caprices, and regulate their conduct independently of the advice of their director. Frequent intercourse with the world, we have said, keeps us from understanding or trying to understand the seriousness of our duties. Herein is verified the maxim: Quoties in mundum abii, minor homo redii. Under this head are embraced frequent or useless visits, especially such as are forbidden by the rule, because they are the ruin of fraternal and religious charity and the least evil effect is perhaps to give us a distaste for life in common which is a life of labor, of the interior, of duty and sacrifice. Under this head, too, we class those intimate relations with persons who can make the priest forget his sacerdotal dignity and honour and come down to the level of an ordinary man who adopts the manners, laws and ambitions of the world. The consequence of such conduct is that it inspires no

respect in the persons visited, that it takes away the generous sentiments of piety which they may have had, and leads them to judge unfavourably all the members of the community. The community will then soon lose their confidence because these persons will think that the whole religious community have no more of the sacerdotal spirit than those who too frequently visit them and whom they receive without love or esteem.

A second result of this state is that the poor religious lowers himself and renounces the service of God because these cannot be two masters at once. Hence no visits to the Blessed Sacrament, no preparation for Holy Mass which is never followed by thanksgiving, no examination of conscience, but little respect for confession, little earnest proposal of contrition, a deliberate or voluntary habit of venial sin, slight fear of mortal sin, no flight from dangerous occasions, good counsel always received in bad humour or with repugnance, no respect for Superiors, no love for brethren in religion, and no moral authority over those whom Divine Providence has placed in his hands for their sanctification, and which is the most deplorable evil an almost impossibility of understanding that he is in that state or making an effort to extricate himself from it.

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What testimony does our conscience give us on all these matters? Are we ready to condemn or to justify ourselves? What would we do if we were sure this retreat was the last of our life? Could we show ourselves before God with assurance, with the distinctive marks of a true Basilian upon whom our attention has been particularly drawn during these days of retreat? What are our regularity, our peity, our recollection, our flight from the world, our love of study, our devotion to common life, our fidelity to duty, our simplicity, our spirit of order and economy.

O my divine Savior, I acknowledge and confess that I abused the grace You have given me for my sanctification. I am unworthy of your mercy and merit only the severity of justice. But spare me once more and I will do generous penance for all the faults of my life. I promise a reformation with particular pains upon the points indicated by this examen. You cannot refuse to hear my prayer when I offer it thought the intercession of the B. Virgin Mary, My Mother, for you have given her full authority over your treasures to distribute them to her children according to their needs. I invoke her today, O my divine Savior, and I propose especially to honour her Immaculate Conception. O

Father Victorin Marijon
December 3, 1891

91

Jesus hear the prayers put up for me
by my patrons S. Joseph and S. Basil
and work in me the happy change prayed
for by the holy king David: Cor mundum
crea in me Deus et spiritum rectum
innova in visceribus meis. Amen.

(Transcribed from the original in the
General Archives of the Basilian Fathers)

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Father Victorin Marijon
December 23, 1891

92

CONGREGATION PATRUM S. BASILII
PROVINCIA CANADIENSIS

St. Michael's College
St. Joseph Street
Toronto, Dec. 23d, 1891.

A l'occasion de la coulpe.

My dear confreres,

It seems to me, that we could make a great profit by meditating seriously just now on these words of David: Nisi Dominus aedificaverit domum, in vanum laboraverunt qui aedificant eam. It would be useless to undertake anything for the prosperity of our religious family, if we deprived of the blessings which God promised to all those who are faithful to Him. Esto fidelis usque ad mortem, et dabo tibi coronam vitae. On the day of our religious profession we resolved not only to save our soul, but also to save it by the way of perfection. In consequence of that resolution we bound ourselves by the vows of obedience, chastity, poverty and stability. At that time we were quite free to make these vows, but now, we are not free to observe them or not. Let us remember, my dear confreres, that God to Whom we have offered ourselves entirely, hates robbery in a holocaust, and punishes sometimes with great severity all those who abuse the graces He wishes to bestow upon them.

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We must at last, understand well the obligations of our community life, which I have pointed out in a letter handed to each one of you last year. I said there that we ought to consecrate to work the same time as the students, that all going out into the town on Sunday is forbidden unless the students go out and we accompany them, that meetings at night are not permitted, that we may retire one hour after the students, that we ought not to visit rooms during the time of work, or of strict silence without a grave necessity, that professors should not receive students alone in their rooms. I said also, "I pray you in a very special manner to make only visits which are of obligation and those to which we are obliged by strict politeness, and to make them only during the day in order never to quit our house during the evening." On this point, I will tell you plainly today to derive a benefit from the lesson which Almighty God has given to all of us on the 8th of this month. Rev. F. Meyzonnier died suddenly in the 48th year of his and the 24th of his profession. He had a paralytic stroke in a visit he paid to a family and the Superior General came just in time to give him the last absolution.

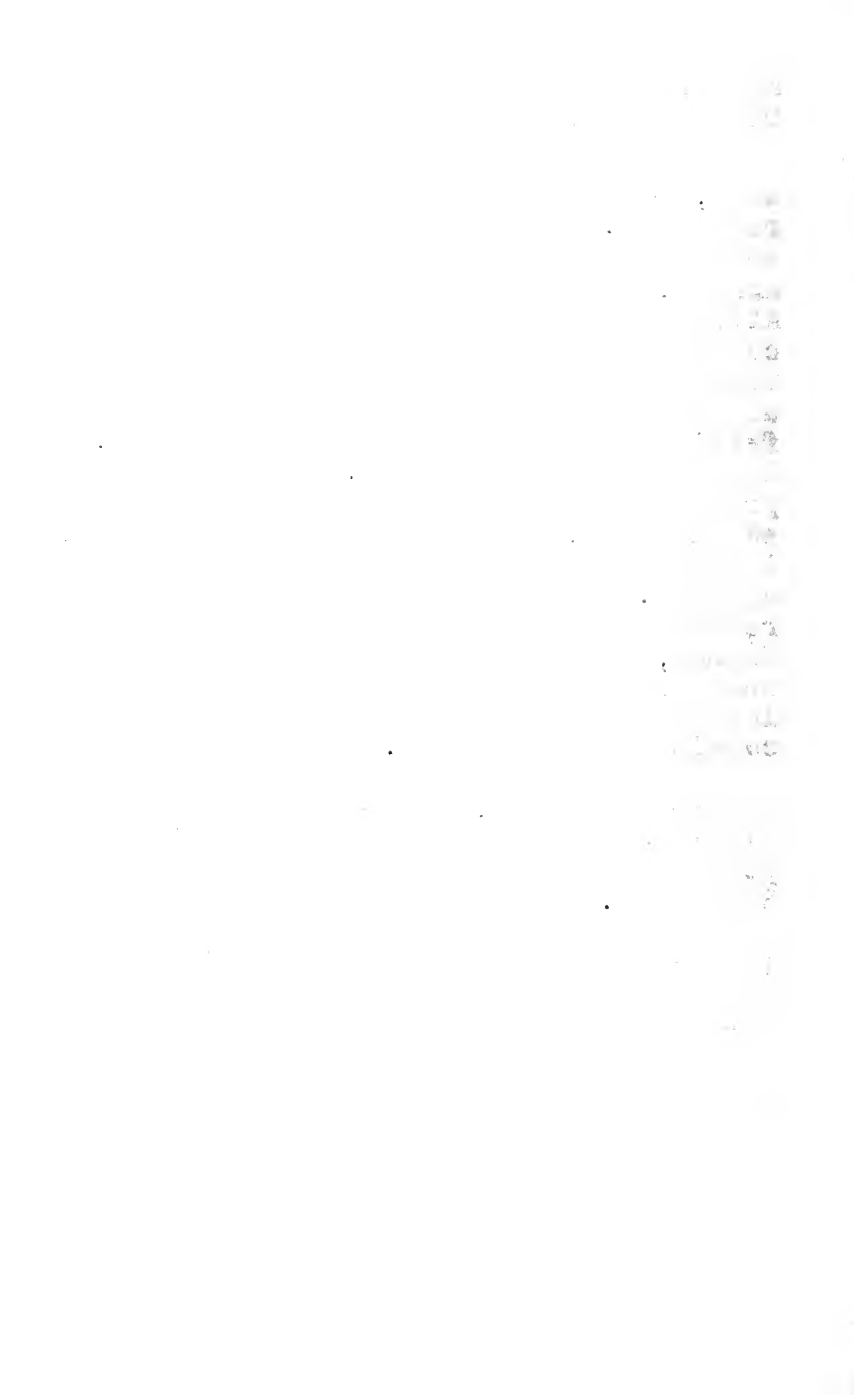
If we wish to die in the peace of Our Divine Lord and obtain the eternal re-

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ward, let us be good priests and good religious. If we wish also to have some excellent vocations for our community, let us not forget that we will attract young men to us by giving them constantly the edifying example of a true sacerdotal religious life. Let us all take the resolution of never failing in the rule with deliberation. Let us encourage ourselves to the practice of all our duties, in mutual edification, in praying for one another, in thinking and speaking well of one another. Let us recommend our good resolutions of this day to Mary Our Mother, let us resolve not only to love and serve her, but to make her known, loved and served by all the souls committed to our care.

For your penance, my dear confreres, please do not omit until the next couple your private daily visit to the Blessed Sacrament.

(Transcribed from the original in the General Archives of the Basilian Fathers)



Father Victorin Marijon
March 11, 1892

95

CONGREGATIO PATRUM S. BASILII
PROVINCIA CANADIENSIS

St. Michael's College
St. Joseph Street
Toronto, March 11th, 1892

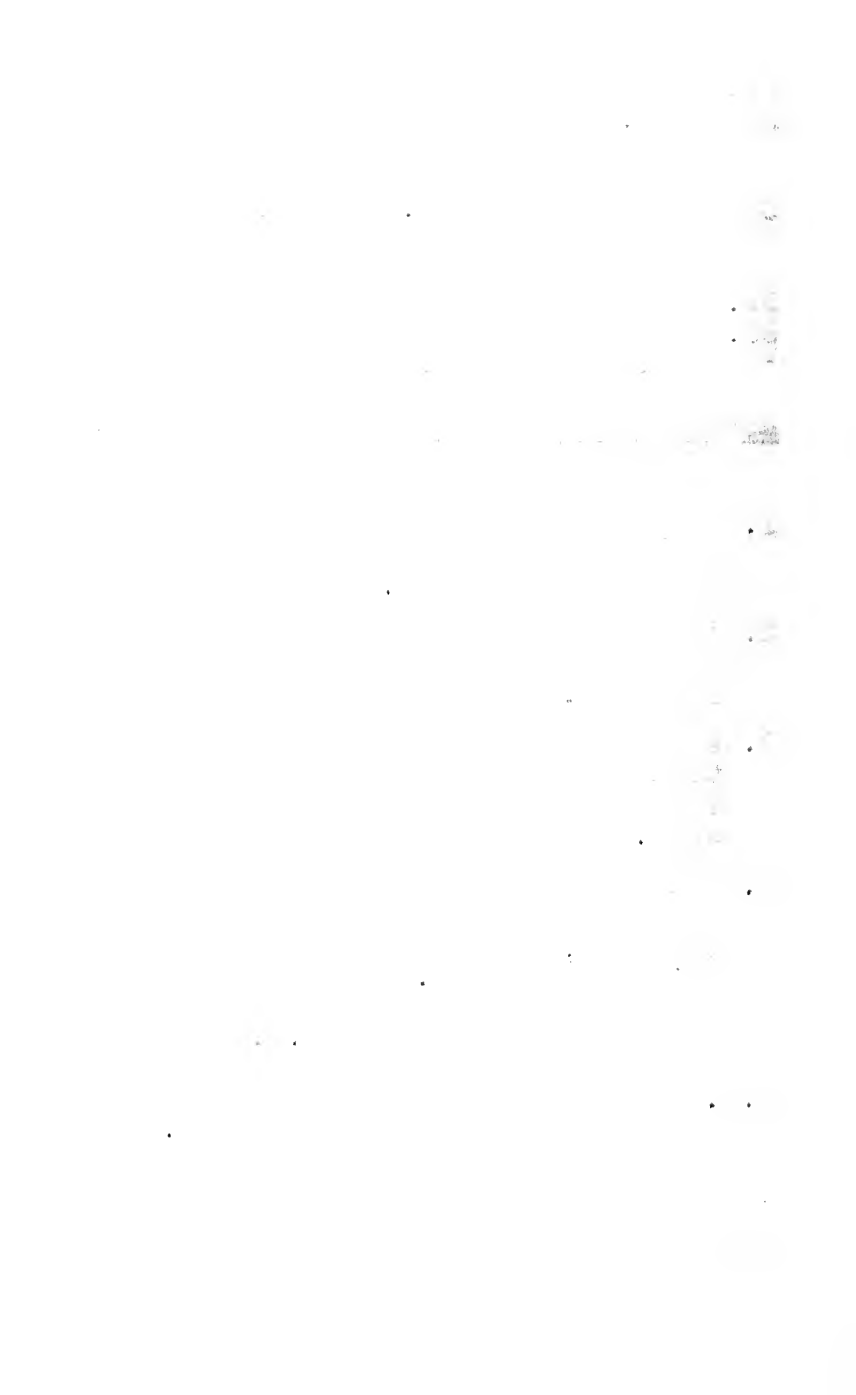
Novena preparatory to the feast of St.
Joseph

1. Prayer Virginum custos et Pater to be added to those which precede the morning meditation.
2. The generous observance of the point of the rule regarding rising and retiring.
3. A great fidelity in making everyday to the Blessed Sacrament our private visit and the visits before and after walk.
4. A truly fraternal charity in our relations and a sincere devotion to our work, especially when it is painful and hard.

V.M.

N.B. Kindly pay attention to the observation concerning newspapers.

(Transcribed from the original in the General Archives of the Basilian Fathers)



Father Victorin Marijon
March 7, 1892

96

CONGREGATION PATRUM S. BASILII
PROVINCIA CANADIENSIS

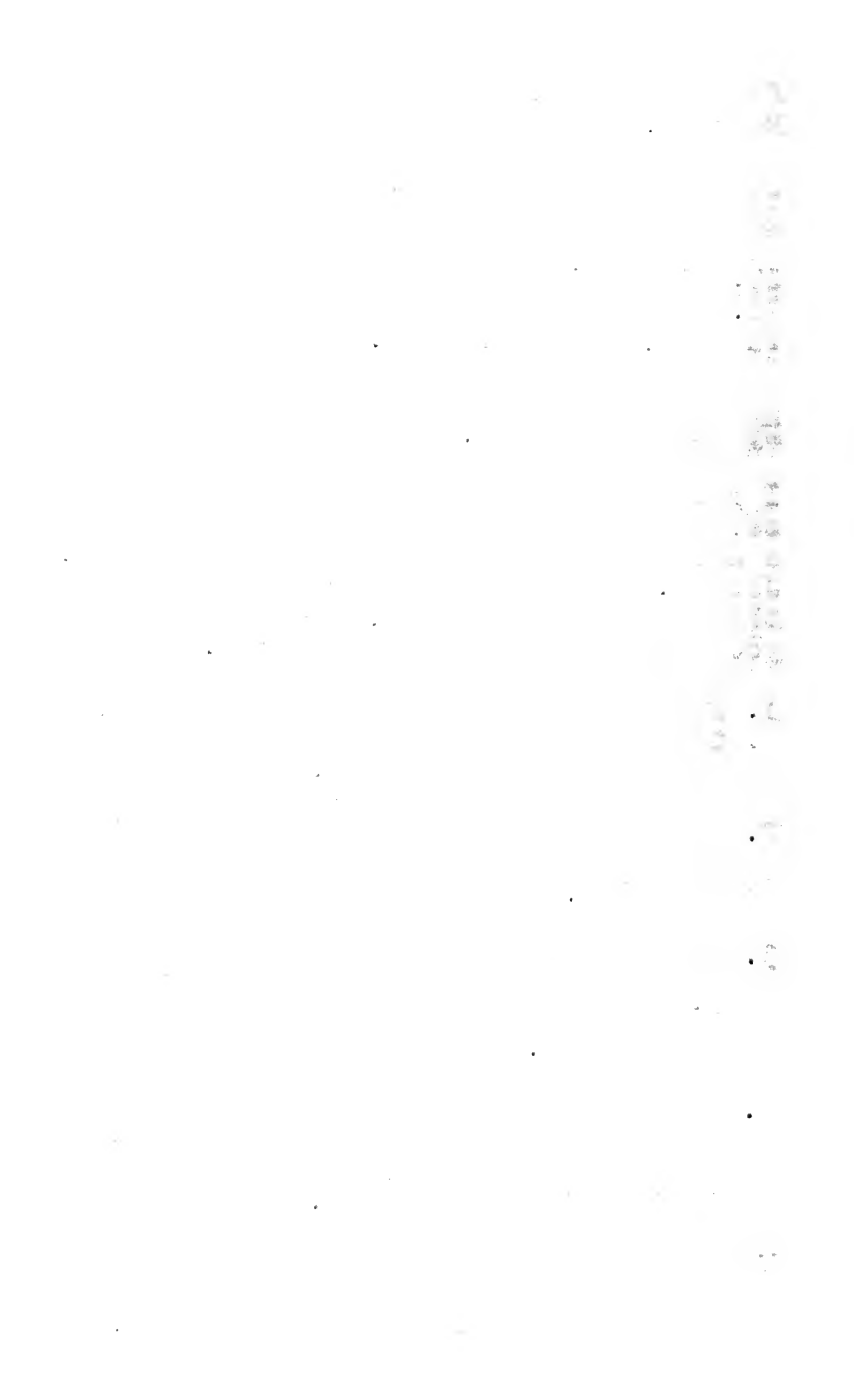
St. Michael's College
St. Joseph Street
Toronto, March 7, 1892.

My dear confreres,

I recall to your notice today the custom established in the Community of making a novena preparatory to the feast of St. Joseph. As no point of rule determines the form of the novena, I propose to you all the following practices.

1. Prayer — *Virginum custos et Pater*, to be added to those which precede the morning meditation.
2. The generous observance of the point of the rule regarding rising and retiring.
3. A great fidelity in making everyday to the Blessed Sacrament our private visit and the visits before and after walk.
4. A truly fraternal charity in our mutual relations and a sincere devotion to our work, especially when it is painful and hard.

Your eagerness to correspond to this appeal which I address to your faith and piety will be, my dear confreres,



Father Victorin Marijon
March 7, 1892

97

the best manner of rendering our prayers efficacious and drawing upon us all, by the intercession of St. Joseph the heavenly blessings which we need so much.

If there is a grace which we ought above all to have at heart in our requests, it undoubtedly is the success of the so important work of our novitiate. There is the source of life for our dear community. Let us of St. Joseph to bless the efforts of those amongst us who are actually occupied with its foundations. Let us ask of him to direct and assure to us solid and generous vocations which will give us priests and religious according to the heart of Jesus. Let us in fine beseech this faithful guardian of the Son of God and of his Immaculate Mother to obtain for us a sincere love and a very pure zeal for the exercise of the holy ministry which has been entrusted to us.

Deign to receive, my dear confreres, the new assurance of my affectionate devotion in Our Lord.

V. Marijon, C.S.B.

Prov.

(Transcribed from the copy in the General Archives of the Basilian Fathers)

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EXAMEN FOR THE FIRST FRIDAY OF FEBRUARY

Let us adore our divine Savior giving us an example of fervor in prayer and recommending us to pray unceasingly, "sine intermissione orate". Let us adore Him offering to aid us in all circumstances provided that, according to his earnest advice we ask His assistance with earnestness, "Petite et accipietis". Let us thank Him for all his generosity towards us though we have shown Him nothing but ingratitude even till now. Let us promise to amend our conduct and be converted; and as these resolutions require on our part constant sacrifice, let us declare to him from the bottom of our heart that we cheerfully accept His will, even as He always accepted the will of his heavenly Father, "Ita Pater quoniam sic fuit placitum ante te". "Quae placita sunt ei facio semper". Let us now examine ourselves with particular pains as to the manner in which we have performed our exercises of piety during the past month.

Our rule informs us that the practices of piety of each day are as follows: prayer and meditation in common; celebration or hearing of the Holy Mass; particular examen; a short visit to the Blessed Sacrament after dinner and a

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longer one during the course of the day; the saying of the beads; preparation of the subject of the meditation for the following morning; spiritual reading in common. Our first duty is to perform all these different exercises every day and our second is to perform them well.

Every day which the religious man does not commence by a meditation conscientiously made is a day seriously compromised. Now, we must understand by this a meditation made in common, unless for grave reasons approved by the Superior we are dispensed thereof. It is indisputable that the prayer of many united together is by its nature more powerful than any other prayer. "Ubi enim sunt duo vel tres congregati in nomine meo, ibi sum in medio eorum." Moreover, every act of obedience to the rule is an act of great value which God recompenses to him who performs it and to the whole community by special graces which give to all abounding strength in their temptations, an increase of merit and chiefly the special gift of devoting themselves with more uprightness to the good of souls. What we are saying of meditation we ought with greater reason say of the Holy Mass, whether celebrated or heard; for we assist thereat as instruments or as spectators of the great sacrifice of Calvary and we know what proof of sincere

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love we give therein to our Lord Jesus Christ. The other common acts of piety enumerated above derive their importance from their intrinsic value and the relation they bear to prayer and the Holy Mass whose fruits they make us appreciate, love and conserve. None of them should be omitted, for each has an important place in the series of benefits which God has in reserve as a recompense for our daily fidelity. Our first duty, we have said, is to perform religiously all our exercises. Have we assisted at them, or, if we have not been able, have we been really dispensed from them? But under this last question have we asked for such dispensation? Have the motives which led us to ask dispensation been always reasonable and sufficient? Is it not true that we often have been too easy in forming our conscience as to the nature and value of our reasons? Have we not sought out the slightest plausible pretexts to excuse ourselves in the eyes of all? Is it not true also that we have cheated ourselves of the value of these public acts of piety through ignorance of their method, utility and importance? Perhaps it is also right to add that we omit them because our weak faith makes us consider some of them as necessary only from time to time, whilst our indifference for holy things whispers that some of them are almost a loss of time. Perhaps again we very easily imagine some

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reason for omitting them not only once but for days and weeks together. As the retreat of the first Friday of the month is an invitation to put ourselves in a state to appear before God, have we thought how we could present ourselves with assurance before the infallible judge to render account of our regularity in assisting at our religious exercises. Do we reflect whether we are deserving of punishment or recompense? *Quid dicis de teipso?*

But our second duty is to perform well our exercises of piety. We ought to know and understand the method of each and for this it is necessary to reread and study from time to time, following the practice of the saints and the advice of those who have formed us to the psiritual life.

Preparation for these different exercises is almost as necessary as the exercise itself. "*Ante orationem prae-para animam tuam.*" Thanksgiving after is not less necessary, for it assures the solidity of the good resolutions we take and grounds in our souls the salutary effects of the divine blessing. The posture of the body in prayer is also a condition of importance. It is easy to understand, moreover, that in every demand made of God we ought to have at least the same marks of respect shown to a man whose favor we solicit.

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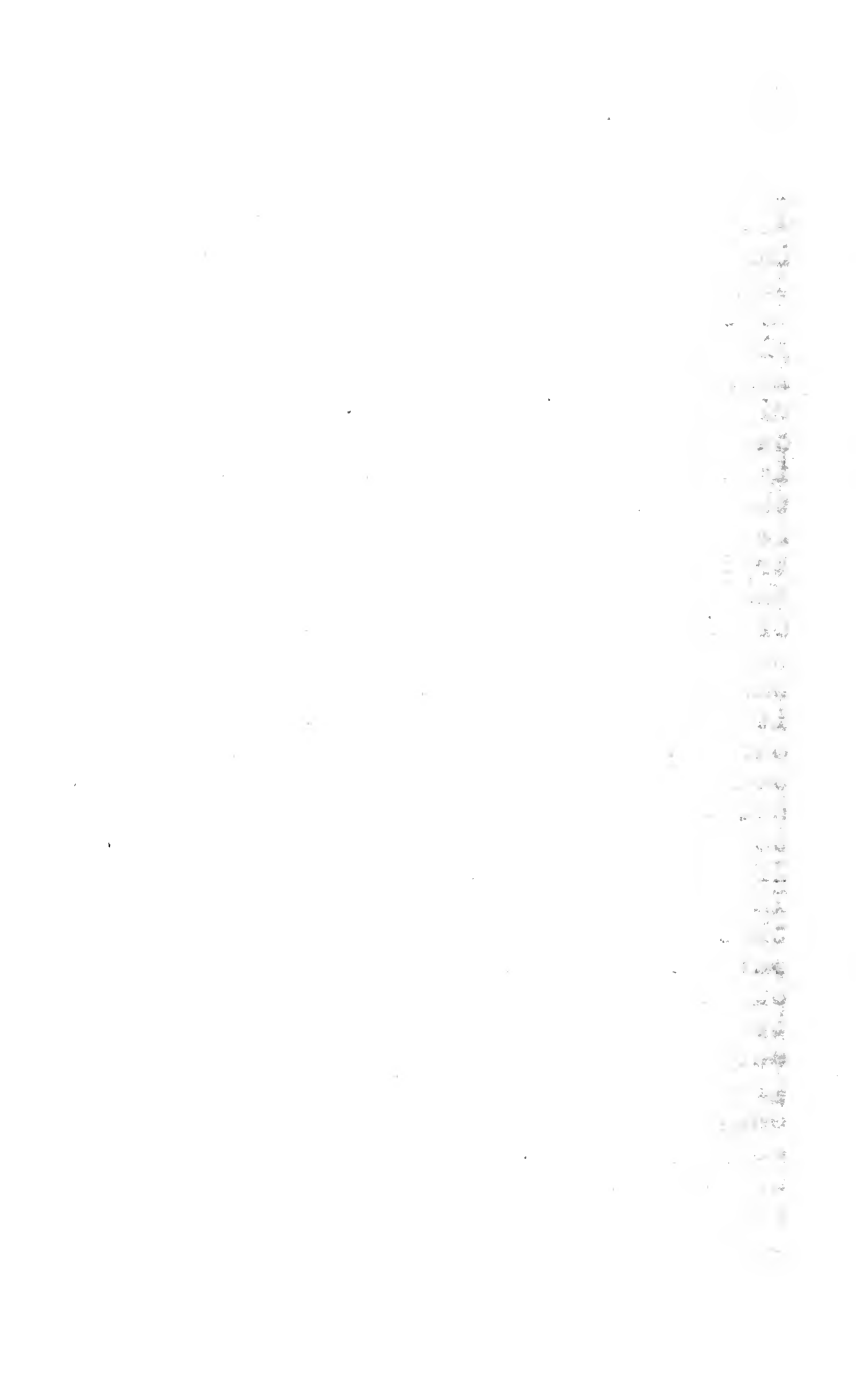
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Here again let us examine our conscience with rigour and not shrink from unveiling to ourselves the whole truth. Better to say it without disguise in this world where there is still hope of expiating our faults than to await its manifestation before the inflexible rigour of God's judgment. Do we know our method of prayer as it is summed up in three chief elements, namely, good thoughts, pious sentiments and generous resolutions? Have we been earnest in trying to produce those within ourselves? What has been our preparation for an act of piety which ought to secure for us during the day a worthy deportment? Has the recollection which ought to follow it been our unvarying rule? Let us put to ourselves the same question on all the other practices recommended by our rule, but let us devote a more minute examen to the things which concern Holy Mass. If we are priests, how have we said it? In ascending the altar have we thought that we were there taking the place of our Lord and Saviour Jesus Christ? Has our external attitude at such a moment testified to our faith? Have those who see and observe us been encouraged to a greater fervour and piety? If we can only assist at the celebration of the holy mysteries, have we sufficiently appreciated the blessings refused to so many more worthy than ourselves in being allowed to take part in it? Have the



youth whom it is our duty to form learned in our exterior recollection the lesson of love which we all ought to know when there is question of the greatest mystery of divine charity towards men? What consolation for us at that moment that we have no other object than to please God simply, "Quae placita sunt ei, facio semper", but also what a subject of sorrow and bitterness if we have to find fault with ourselves on all these questions? If our conscience does not reproach us let us return thanks to God the author of all good and all perfection, and if our conscience visits us with painful reflections, let us without despondency have recourse to the most sincere contrition and the most manly firm purpose, for God is infinitely good and never has recourse to justice until He has exhausted all the resources of His mercy. "Misericors et miserator et justus Dominus". O My Lord Jesus, I address myself to thy adorable heart full of tenderness and love for men, to that heart which has so loved us and which I have repaid with ingratitude. Thou hast said that every prayer offered to this Heart, the ocean of goodness "bonitatis oceanus" would be immediately heard. With confidence then I pray thy heart to enkindle in mine the fire of true piety. Grant me to love the pious exercises of my community at which I

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will assist during (the month) to make compensation to thy Sacred Heart for all the pain inflicted upon it by indifferent priests and lukewarm and irregular religious. If it please Thee to bless these resolutions, O my Divine Saviour, know that I am very happy in having offered Thee some consolation. (If it please Thee to reward them by Thy favours, grant these favours to the three sacerdotal souls who have lately been summoned before Thy holy tribunal. I willingly make the sacrifice of them if that contributes to their eternal good.)

O Mary, my good and tender mother, forget not that you must be my protector, that your most pure heart must plead before the Sacred Heart of your divine Son Jesus. I place myself under the maternal eye of your affectionate watchfulness and each day of this month I will go to my exercises of piety to please you. Grant that I may have all the graces attached to them.

St. Joseph, St. Basil, patrons and protectors of my community, assist me in being faithful to all my resolutions of today. Amen.

(Transcribed from the original in the General Archives of the Basilian Fathers)

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Father Victorin Marijon
May 15, 1892

105

ST. MICHAEL'S COLLEGE
St. Joseph Street
Toronto, May 15, 1892.

My Dear Confreres,

Today I place before you the circular letter which the Very Revd. Sup. Gen. addresses to the whole Community. From it you will discover the importance of the coming event which occasioned it and for whose happy issue we should continue to pray fervently.

You will permit me also to ask the favour of your prayers for myself and the confrere who bears me company. In leaving you to discharge an obligation imposed by our Constitutions, I desire to recommend to you as a pledge of the success of your prayers, a generous observance of our holy rules and the constant practice of the most fraternal charity. I wish also to thank you for the filial welcome which you have extended to the different communications I have addressed to you through these two years past with a view to the success and prosperity of our dear work. In for this may the God of all good gifts bless your efforts and recompense your zeal, above all may he grant us the grace of that love which will bind us

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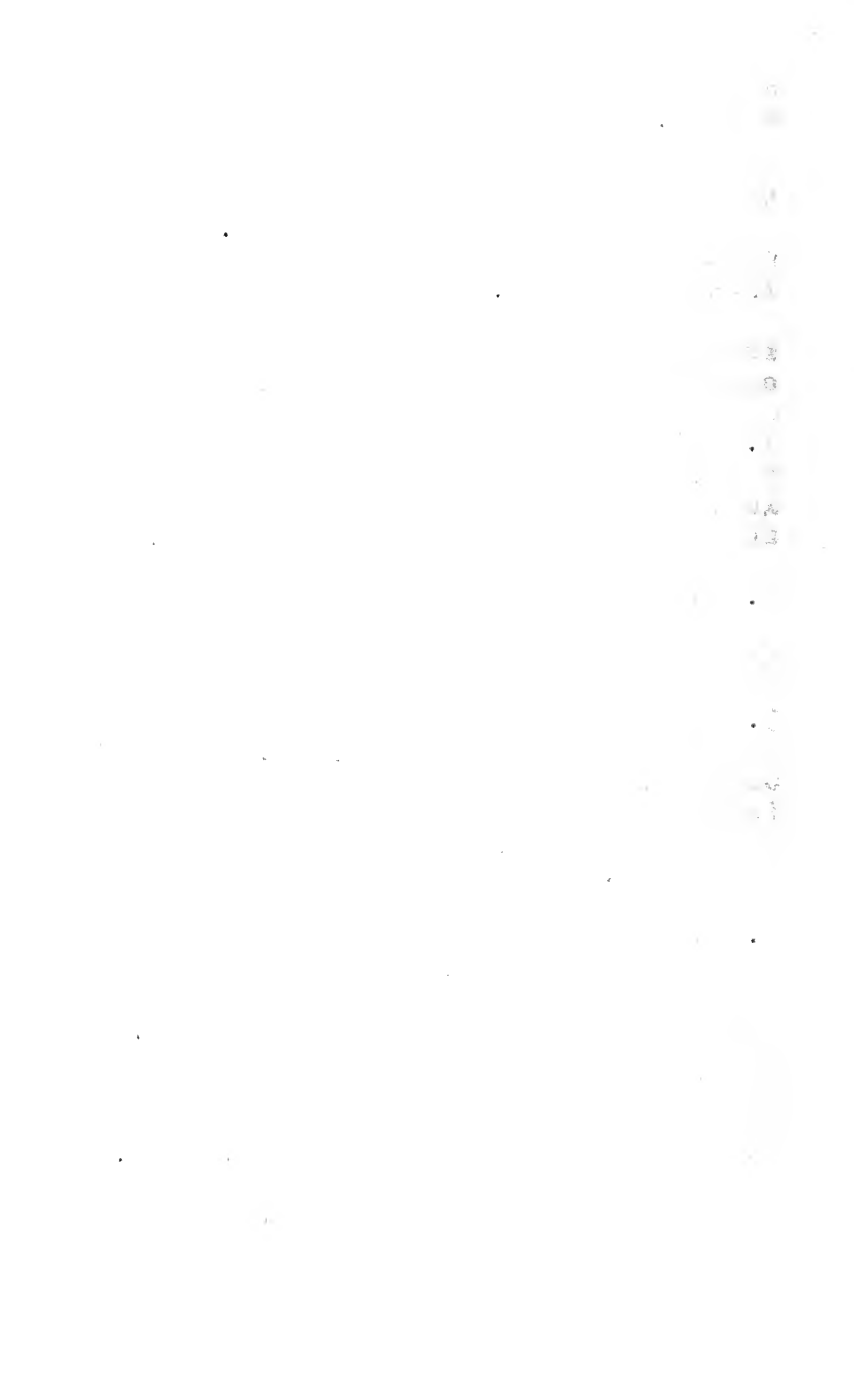
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to one another and teach us to find all our delight in living together. "Ecce quam bonum et quam jucundum habitare fratres in unum."

The following articles will give you certain necessary directions:

1. While the Provincial is away local Superiors may give to their subjects leave of absence in such instances as are now reserved to the Provincial.
2. Confreres will also apply to their local superiors for the time when they can take their fifteen days vacation.
3. The annual retreat will open at the provincial residence, St. Michael's College, Monday August 22nd and according to custom the examination of our young confreres, priests, will be held before it.
4. The novitiate will begin with the annual retreat, as has been decided at a meeting of the provincial council held on the 7th of May of this year. We request local Superiors to lay these details before our future novices so that they may be on hand for the beginning of the annual retreat Aug. 22nd. That day will be the canonical date of the opening of our novitiate.



Father Victorin Marijon
May 15, 1892

107

5. We recommend our dear confreres who are obliged to absent themselves from the ordinary exercises of piety of the Community to recite privately the prayers recommended so as to bring the blessing of heaven on the Novitiate and on the coming election of a Superior General.

Receive, my dear confreres, the assurance of my fraternal affection in Our Lord.

V. Marijon, C.S.B.

Provincial.

(Transcribed from the original in the General Archives of the Basilian Fathers)

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Father Victorin Marijon
November 30, 1892

108

CONGREGATIO PATRUM S. BASILII
PROVINCIA CANADIENSIS

St. Michael's College
St. Joseph Street
Toronto, November 3, 1892.

To the confreres of St. Michael's.

My dear confreres,

The particular examen which has just been read, has called your attention, in a special manner to the subject of regularity. Each of you has for a few minutes been his own accuser and his own judge; each one, I have the pleasing confidence, has made to Our Lord Jesus Christ the promises formulated at the end of the examen. If each of us, in becoming his own judge, has found himself guilty of some faults, he has, without doubt, taken the means to cause no more grief to our good Master by sincere protestations of love and fidelity. Therefore, presuming that all are now animated with stronger sentiments of generosity, I hesitate not to ask you for three favors, in the name of our Community.

1. That the holy exercise of meditation shall always find u assembled together. Should a duty imposed on us seem to excuse

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us from this point of the rule, at least let us in holy obedience ask the necessary permission from the Superior.

2. Observe the orders and the counsels of our rules after night prayer and prepare for rest by the silence and recollection that they prescribe.

3. Let there be no offense against fraternal charity, nor against the true spirit of religious obedience.

Admitting, my dear confreres, that your obedience on these three points may occasion you some sacrifice, I nevertheless invite you to make these three acts of generosity for the intention of our novitiate and for the repose of the soul of our dear Father Vincent whom I recommend to your prayers specially on the feast of St. Charles, his patron saint.

I wish you, my dear confreres, the grace of an excellent retreat, and I earnestly invite you to beg, tomorrow, of the Sacred Heart of Jesus the greatest union of hearts; for, of what use to us to be regular if charity reigneth not among us.

May the Divine Heart of Jesus grant us the grace to understand well the meaning

Father Victorin Marijon
November 3, 1892

110

of these beautiful words of the people of Israel to Esdras: "Surge, tuum est decernere, nosque erimus tecum: confortare et fac — Juxta verbum tuum ad nos sic fiat! "

May also the most pure heart of Mary bless our good resolutions, bless also our pupils and all the souls entrusted to our care.

Your devoted confrere in our Lord,

V. Marijon, C.S.B.

Prov.

(Transcribed from the original in the General Archives of the Basilian Fathers)

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Father Victorin Marijon
May 24, 1893

111

CONGREGATIO PATRUM S. BASILII
PROVINCIA CANADIENSIS

St. Michael's College
St. Joseph Street
Toronto, May 24, 1893.

My dear confreres,

I wish to remind you of the Novena of prayers which must be made in our community as a preparation for the feast of St. Basil. On that account, our venerated Superior General, Father Actorie, had written nine meditations on the important question of study in which he endeavored to prove the necessity for us to imitate our Patron Saint who was a great scholar and whose genius embraced nearly all the branches of science.

It would be desirable that a copy of these meditations should be in all our houses. There every one of us could understand with what spirit we must be animated with regard to the important question of study.

However, the local superiors, during the novena, may select some subjects of meditation on that point.

I beg of your love for the community to offer this novena to the Sacred Heart of Jesus for our dear novitiate.

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Father Victorin Marijon
May 24, 1893

112

Allow me also to profit by the occasion of this letter to recall to your mind our obligations during holydays, which are summed up in our Constitutions, "Chapter 6th art. 2d. Part Second".

The rules made out, two years ago for this Province and which have been approved by the V. Rev. Fr. Superior General, give us also some important directions for that time of the year. It would be useful to have them written and hung up in the community room.

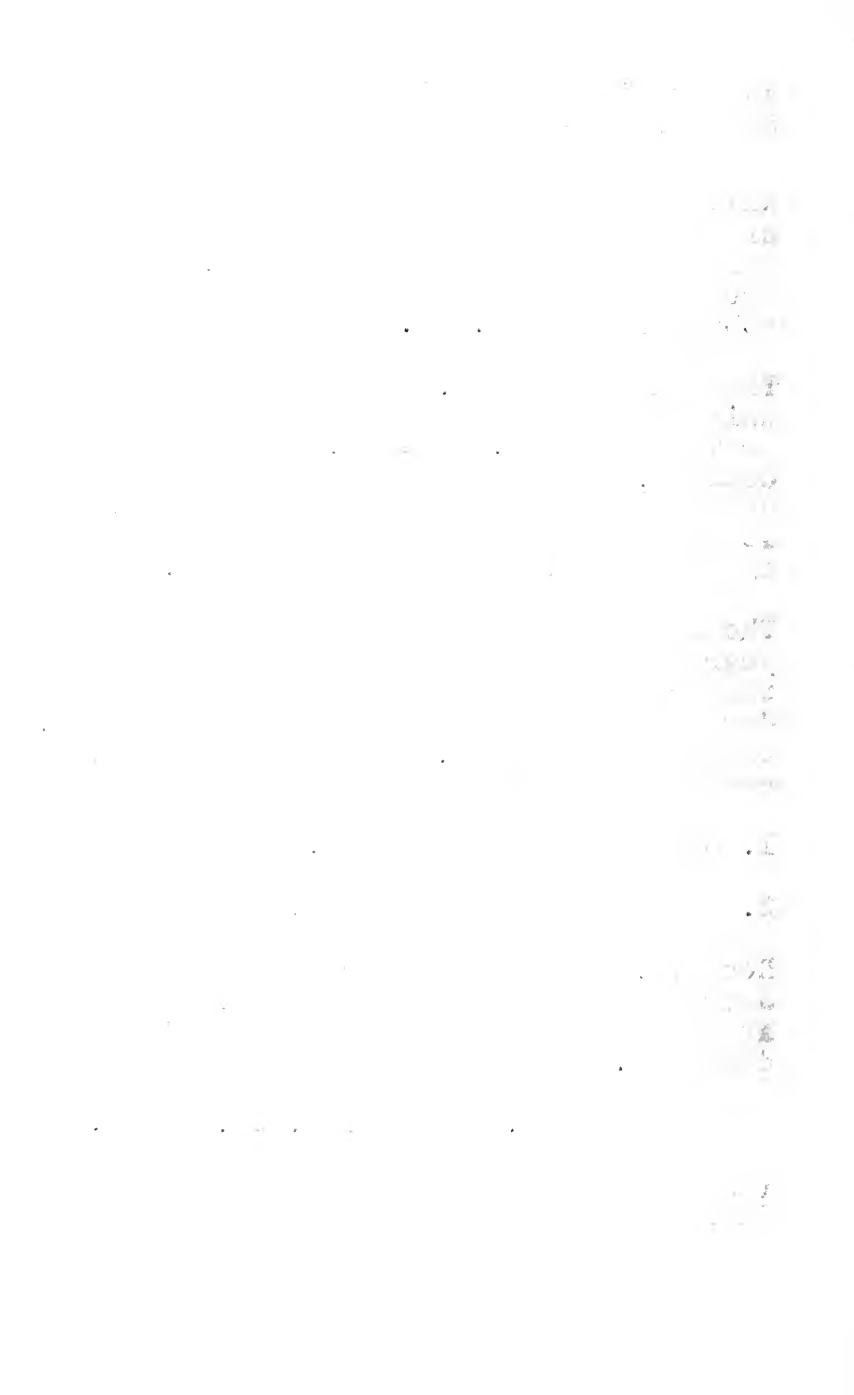
Those who are not yet priests for six years will be examined on theology in the Provincial Residence on the very day of the opening of our annual retreat, the 21st of August, the matter of that examination being:

1. De Praeceptis Decalogi.
2. De Praeceptis Ecclesiae.

Receive, my dear confreres, in the Sacred Heart of Jesus and Mary, the assurance of my entire and very sincere devotion.

V. Marijon, C.S.B., Prov.

(Transcribed from the original in the General Archives of the Basilian Fathers)



Father Victorin Marijon
November 11, 1893

113

CONGREGATION PATRUM S. BASILII
PROVINCIA CANADIENIS

St. Michael's College,
St. Joseph Street,
Toronto, November 11, 1893.

My dear confreres,

I write to invite you to make with the whole community the novena of preparation for the festival of the Presentation of Our Lady. On that day, this year, the community will have completed the 71st year of its existence.

It is customary to use during the novena the meditations written for the purpose by our venerated Superior General Father Actories. If you do not have a copy of them you may use in their stead such other prayers as you may judge proper.

I should like you to make this novena for the following ends:

1. for the repose of the departed souls of our confreres;
2. to obtain the grace of perfect union of heart among all our confreres;



Father Victorin Marijon
November 11, 1893

114

3. to obtain the grace of perfection
in our obedience to our superiors;
4. for our novitiate.

Be pleased to accept, my dear confreres,
this assurance of my affection for you,
in Our Lord J. Chr.

V. Marijon, C.S.B.

Prov.

(Transcribed from the original in the
General Archives of the Basilian
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Father Victorin Marijon
December 8, 1893

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CONGREGATIO PATRUM S. BASILII
PROVINCIA CANADIENSIS

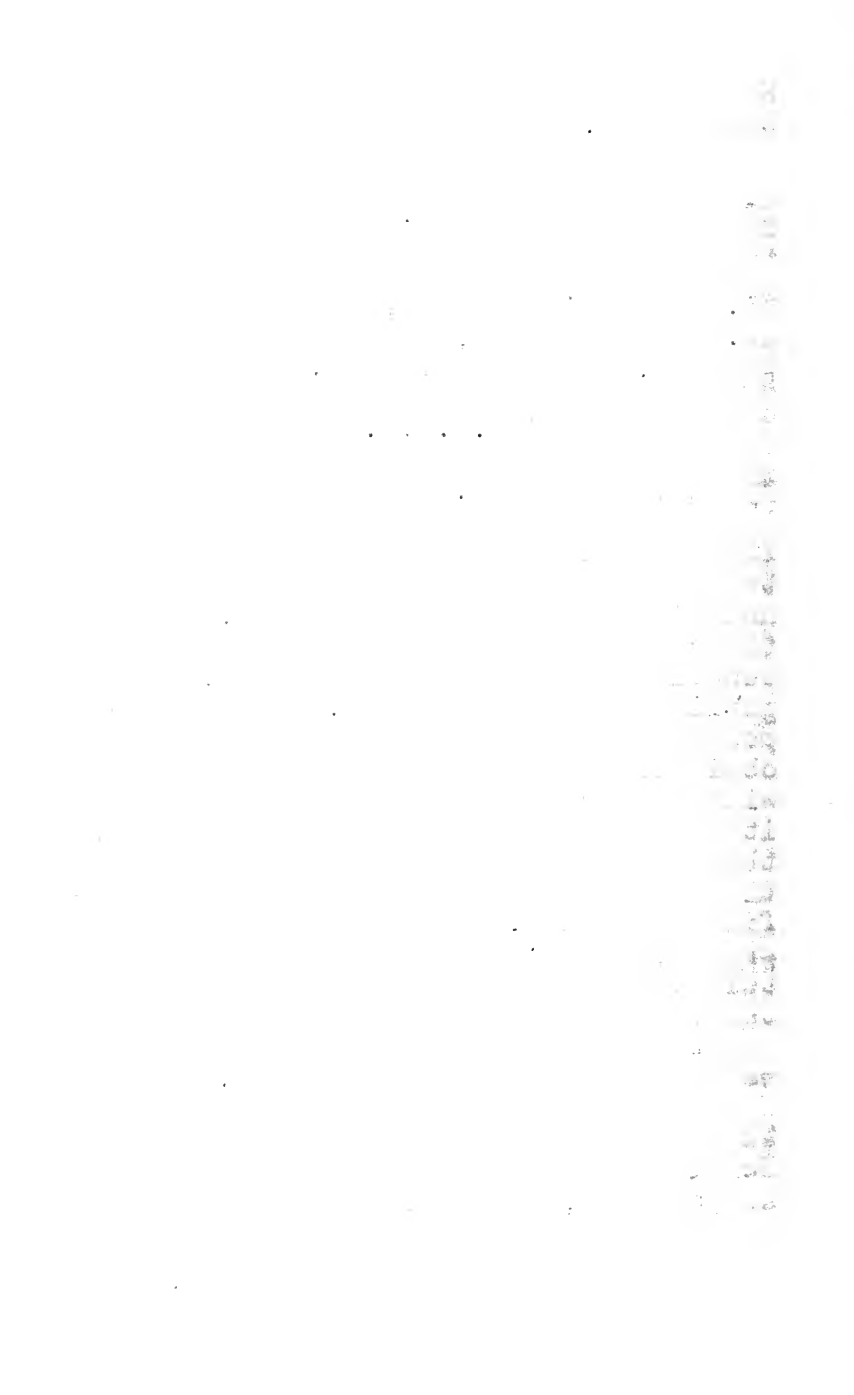
St. Michael's College,
St. Joseph Street,
Toronto, December 8, 1893.

A.M.D.G.

My Dear Confreres.

The regulations adopted for the province two years ago require the matter for the annual examination in Theology, which the confreres must pass for six consecutive years after ordination, to be published at the retreat. It was impossible for me to acquit myself of this obligation at the prescribed time for I wished to avail myself of that opportunity of acquainting our scholastics with the conditions of an examination which they are to undergo at the epoch specified hereafter. Besides it was more prudent before deciding anything on this latter point to take into account the time at their disposal for the preparation of such an examination so as not to burden them too heavily.

We desire undoubtedly to open a regular Scholasticate in the Province as soon as possible, conforming in the programme



of studies to be followed in it, to the advice given from Rome, transmitted to the Mother House on the 30th of August 1879, in the following terms:

"Sacra Congregation Episcoporum et Regularium mandat ut Superior curet, quo ad poterit, ut constituatur domus dicta Scholasticatus in qua alumni pii instituti studia quae ecclesiasticis personis sunt propria probe edoceantur."

While awaiting the possibility of this foundation it would be well for the young members lately out of the Novitiate and who are now making their course of philosophy to review in private certain matters of the classical course, and not to lose sight of the end of their vocation which is also and chiefly the instruction of youth. It is for this purpose we place before them the scheme of an examination, on which they will be interrogated on the Friday before the retreat. It remains understood that in their examination philosophy they follow the rules adopted for those who make the course in our colleges.

It is recommended to all who have to pass an examination Theology to summarize in writing the treatise they must study. Let them also be most careful to revise the two theses which they are obliged to compose and on which they may be questioned by the examiner.

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Father Victorin Marijon
December 8, 1893

117

We cannot dissimulate from ourselves, my dear confreres, the necessity of our being learned men, thoroughly capable of teaching others. Viewed in this light, we should possess more than ordinary knowledge and the conclusion is naturally formed, that, in order to acquire varied and solid learning serious and persistent labor is necessary and indispensable. How desirable it is then for each to make a wise distribution of all his moments, and to convince himself that the Community has a real and imprescriptible right over the employment of his time; and in effect that is what is said in our Constitutions (Cahp. XV) "Quilibet novitius per professionem sese adstringit ad conferendum totum suum tempus animi et corporis facultates et vitam denique ipsam Divinae Gloriam procurandae in Congregatione cui se dedicate." Serious meditation upon the obligation contracted, freely but solemnly, at the foot of the altar will assist us in laboring courageously for the common good, and will inspire us with a more marked distaste for light, frivolous reading from which we derive no profit whatever, and which robs us of the best portion of our time.

At the same time, my dear confreres, the desire of seeing knowledge worthily represented amongst us does not make me forget the important passage with which the 8th Chapter of the Second Part of

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our Constitutions opens: "Nostrae Congregationi ante omnia opus erit sacerdotalibus sanctis deinde doctis illi enim ut existat sodalitas necessarii sunt hi vero ut operetur. Omnia igitur ad dilitandas inter vos pietatem et scientiam conspirent." Now we find in these same constitutions minute regulations concerning the common exercises of piety thus rendered obligatory. They are the conditions sine qua non of our sanctification and consequently of the sanctification of the souls committed to our care. "Sanctifico semetipsum ut et ipsi sint sanctificati in veritate. Particular practices of piety are also recommended to us by them.

I do not hesitate to affirm, my dear confreres, that negligence in this matter would be a cause of decline and ruin, by preventing us from giving a suitable training in sacerdotal and religious life to the young men whom divine providence sends us. Therefore, I form the most sincere desire that piety may be our distinguishing characteristics because "Pietas ad omnia utilis est". A religious family of the nature of ours, possessing men gifted above all with piety would see charity reigning in its interior while exteriorly it would manifest the greatest zeal for the salvation of souls. Learned men would not be lacking in it for our own history records the fact that those

periods which among us have provided the largest number of learned men have also been the most fruitful in pious men. In consequence, my dear confreres, I cannot refrain from deploring that so many reasons should be alleged to exculpate the non-attendance at religious exercises. It is neither impossible nor difficult to fulfill all our duties, whatever they may be and to be united for the time of prayer. I do not mean to say that there never exist cases in which assistance at the three obligatory exercises of meditation, particular examination and spiritual reading should not be exacted; but I maintain that their attendance is imposed upon us as our other regular labors and that each of us on the day of holy profession freely embraced this point of our rule as well as the others.

I shall not here discuss the value of certain reasons or certain traditions which are used as an authorization for dispensing oneself from morning meditation in particular. They are condemned as a principle by our rule and I persist in declaring for the acquittal of my conscience that if I am quite disposed to grant special permissions which are to be asked for each time, I also as a principle range myself on the side of the Rule which every depositary of legitimate authority is obliged to make respected.

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Doubtless when there is question of observing our rules, I do not wish invariably to repeat "Est lex, dura lex, sed lex", but I insist upon saying it at the beginning of a new year that if we all form a suitable idea of religious life we will hasten so to organize everything in our occupations to leave ourselves free to assemble for prayer in common. Out of 24 hours an hour and ten minutes — besides Holy Mass — divided into three portions is all that is exacted and is it impossible to respect and keep our rule on this point?

Let us reply to this question laid down to say in the name of the most precious interests of our Community. If we have a really sincere and filial love for our Community, which is our mother, we will be happy to make in its favor some new sacrifice of our comfort or of reprehensible habit contracted. I terminate by affirming that the success of our work depends on our giving a favorable answer to the preceding question because those who have to combine general efforts and direct their exercise and action in a society of priests and religious are not slow in perceiving that in as much as spiritual matters are compromised or neglected all formation and organization becomes absolutely impossible. Holy David has demonstrated this truth in the ever memorable words: *Nisi Dominus aedificavit domum in vanum laboraverunt qui aedificant eam.*

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Father Victorin Marijon
December 8, 1893

121

Accept my dear confreres, with my New Year's wishes, the assurance of my entire and sincere devotedness in Our Lord.

St. Michael's Coll. Feast of Immac. Concep.t

Dec. 8th, 1893. V. Marijon, C.S.B.

Prov.

Please forward to St. Anne's
to Newport
to Amherstburg
to Owen Sound
and to Fr. Provincial.

And read this letter as soon as possible.

(Transcribed from the original in the General Archives of the Basilian Fathers)

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My dear confreres.

The 21st of November of the present year will be the 72nd anniversary of the foundation of our religious family. It seems well to me on this occasion to recall to you the words of the Apostle to the Corinthians: Videte enim vocationem vestram, fratres.

Yes my dear confreres, let us during the novena of prayers direct our thoughts seriously to our own interior and ask ourselves if we possess and preserve the spirit of our vocation, the characteristics of which are depicted for us in our Book of Rule. Are we holy priests? What account and what use do we make of prayer, which although not our end, it is true, is nevertheless an indispensable means for acquiring and developing sacerdotal virtue? The good priest does not forget that he owes himself entirely to God and that, in His name, he distributes holy things to the faithful. "Sacerdotes, sacerdotes". It is said on the other hand, that the good priest should give himself entirely to souls. He would not fulfil this obligation if he himself were not holy. In donating himself the priest must present a useful offering. Sacerdotes, sacerdotes. Happy we, if, mindful of family tradition, we exert ourselves to consolidate in our midst the priestly virtues of our early Fathers.

Are we good religious? Could our lips without satisfying our hearts repeat the sweet words of David: *Ecce quam bonum et quam jucundum habitare fratres in unum!* The good religious is attached to his community. He loves his brethren without distinction, encourages them by his examples in the practice of virtue, throws a veil of delicate mercy over their weaknesses which he never divulges outside, helps them to triumph over their defects and by his noble disinterestedness inculcates pure, generous and unbounded devotion to the common work. The good religious lives by obedience. In quality of a son full of respect for his Fathers in God, he never attacks them, but defends them on the contrary, and seeks to make them esteemed and loved. With regard to them, above all others, he practices St. Augustine's counsel: *Si non potes actionem excusare, intentionem saltem excusa.* A servant, but never a slave to his rule, he keeps it scrupulously to the end that it may in turn shield him on every occasion. Thoughtful, in fine, for the future of his society, he prays that God will send it sound and vigorous members, endeavoring by his own ever becoming demeanor to show his younger brothers that a religious is a man separated from the world, with which he comes in contact solely in the measure authorized by the Rule itself.

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Above all, let us not forget, my dear confreres, that God alone ordains vocations according to the plan of His divine Providence. It would not be rash to say that He would allow a religious family to fall away and become extinct, were its purpose other than that of laboring solely for His glory, or if it attempted to draw subjects by promises of comfort or a calm and tranquil life to which the sensuality of our poor nature could easily accommodate itself.

Let us beg of God that our conduct may always be a proof that we understand religious life as a life of self abnegation and sacrifice, but at the same time, let us infuse so much joy into our holy renunciation that we may justify another saying of the holy doctor already quotes: *Ubi amatur, non laboratur, aut si laboratur labor amatur.*

On the feast of the Presentation, let us earnestly implore our loving Mother to strengthen our affection for our holy vocation and to send us pious subjects fully determined to devote themselves to all our works and possessing but one ambition, that of appearing and being in reality holy priests and excellent religious.

Let us place our efforts, our work and our good desires under her benevolent

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Father Victorin Marijon
November 4, 1894

125

protection, that prosperity may attend every thing we undertake for the glory of her Divine Son, our Lord Jesus Christ, our model, and Who will one day be our recompense in heaven.

Your devoted confrere in Christ

V. Marijon, C.S.B.

Provincial.

St. Michael's College,
Nov. 4th, Feast of St. Charles, 1894.

(Transcribed from the original in the
General Archives of the Basilian
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Father Victorin Marijon
November 4, 1895

126

CONGREGATION PATRUM S. BASILII
PROVINCIA CANADIENSIS

St. Michael's College,
St. Joseph Street,
Toronto, November 4, 1895.

My dear confreres.

The 21st of November of the present year will be the 73rd anniversary of the foundation of our religious family. Let us on that occasion meditate on the sublimity of our vocation and especially on the duties of a religious teacher of youth.

To educate young men, to teach them to know God and to serve Him; to instruct them in their duties to Jesus Christ, Our divine Redeemer, and to Mary, our August Mother; to make them virtuous and instructed members of society, citizens devoted to their country and order, Christians faithful to the Church, and saints of Heaven, is the greatest, the most elevated, and the most meritorious work which a simple Christian can accomplish upon earth.

I have examined in vain, said the illustrious chancellor Gerson, and I find no more glorious duty than that of educating youth. What a happiness to preserve for the Holy Spirit those

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sanctuaries in which He delights to dwell. How important, then, it is to give all my care to preserve, increase and strengthen in them these good sentiments, and to prevent the perversity of the world from stifling their rising virtues.

The holy Fathers are at a loss with what name to honor this emplyment. They call it a royal, apostolic, angelic and divine office.

It is a royal duty because St. Clement of Alexandria says the office of a king is to save the people. It is an apostolic function because according to St. Jerome it is the office of the apostles whom Jesus Christ has appointed to be the masters, teachers and saviours of men. It is an angelic office; this is why St. John Chrysostom calls those who fill it the substituted of angels, because they perform their office. Lastly it is a divine office. Those who are called to it are not only substituted for the Divinity, since all the occupation of God is to labor for our salvation. They represent the person of Our Saviour, whose office it was to instruct the ignorant, to convert sinners, to preach the gospel to the poor, to draw men away from the power of the devil, and to sacrifice His life for their salvation. Oh, how happy should every religious devoted to teach-

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ing consider himself in being called to this holy duty and with what care should he make himself worthy of so noble a vocation!

A Christian teacher is a man into whose hands Jesus Christ has confided a certain number of children, whom He has purchased with His blood, and for whom He has given His life; in whom He dwells as in His house or temple; whom He looks upon as His members and His brethren, who will reign with Him and will glorify God through Him, during all eternity. And for what end has He entrusted them to him? To preserve them in the precious and inestimable character of innocence which He has imprinted on their souls in baptism, to make them true Christians.

This is the end and object of the Christian education of young men. Everything else is but a means. Whence it follows that a master ought to take very great care to form them to Religion.

After these considerations, shall we not come to this conclusion that we must have a great and a generous love for our office?

Yes, let us love an office which is so useful to the Church and which is so fitted to procure the glory of God and our own sanctification.

Let us love our duties, for on the

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greater or lesser love with which we discharge them, will depend the future of a number of young men and I will say also, our own salvation. Let us love our duties, for generally, we only do well what we do for love.

Nont only ought we to love our duties, but it is essential obligation for us to devote ourselves entirely to them so as to discharge them well. It is not the same with education as it is with other careers. If a laborer or a soldier had not the necessary qualities for their calling, it would a misfortune be doubtless, but they alone would suffer by it; whilst in the holy work of education we could not be either bad or indifferent without compromising the future here and hereafter of our pupils.

With what eagerness then should we not acquit ourselves of all our duties and endeavour by our example to make all the members of our religious family love their vocation! To reach that end let us bear constantly in mind these words of the virtuous Rollin "Of all qualities", he said, "the most necessary for a master is piety." Knowledge, devotedness and the most brilliant qualities cannot supply its place. Do you wish to be a truly worthy teacher of youth? Oblige yourself to acquire that solid piety which makes you refer everything to God.

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Reason confirms the language of experience. The fact, how will a master form his pupils in virtue, if he does not labor to acquire it himself? Without virtue he will not have that constant and untiring application, that patience and continual gentleness; or, in a word, that charity which is so necessary in his position.

Without virtue, he will not sufficiently understand the principles of the spiritual life, to be able to explain them and cause them to be followed. Without virtue, he will not possess the art of cultivating in their hearts that seed which is not in his own; for, that which goes to the heart must come from it. Without virtue, in a word, he will not be able to serve as a guide to his pupils in the way that St. Paul requires: "Be imitators of me, as I am also of Christ." And indeed, without good example, what could he do?

Let us meditate often on this advice of our rule: "The first need of our congregation is to have holy priests; the second is to have learned priests. The former are necessary to its existence, the latter to its action. In consequence all ought to tend to the development of piety and knowledge amongst us. In teaching profane literature, we contract with families the conscientious obligation of giving their children solid instruction. The professor ac-

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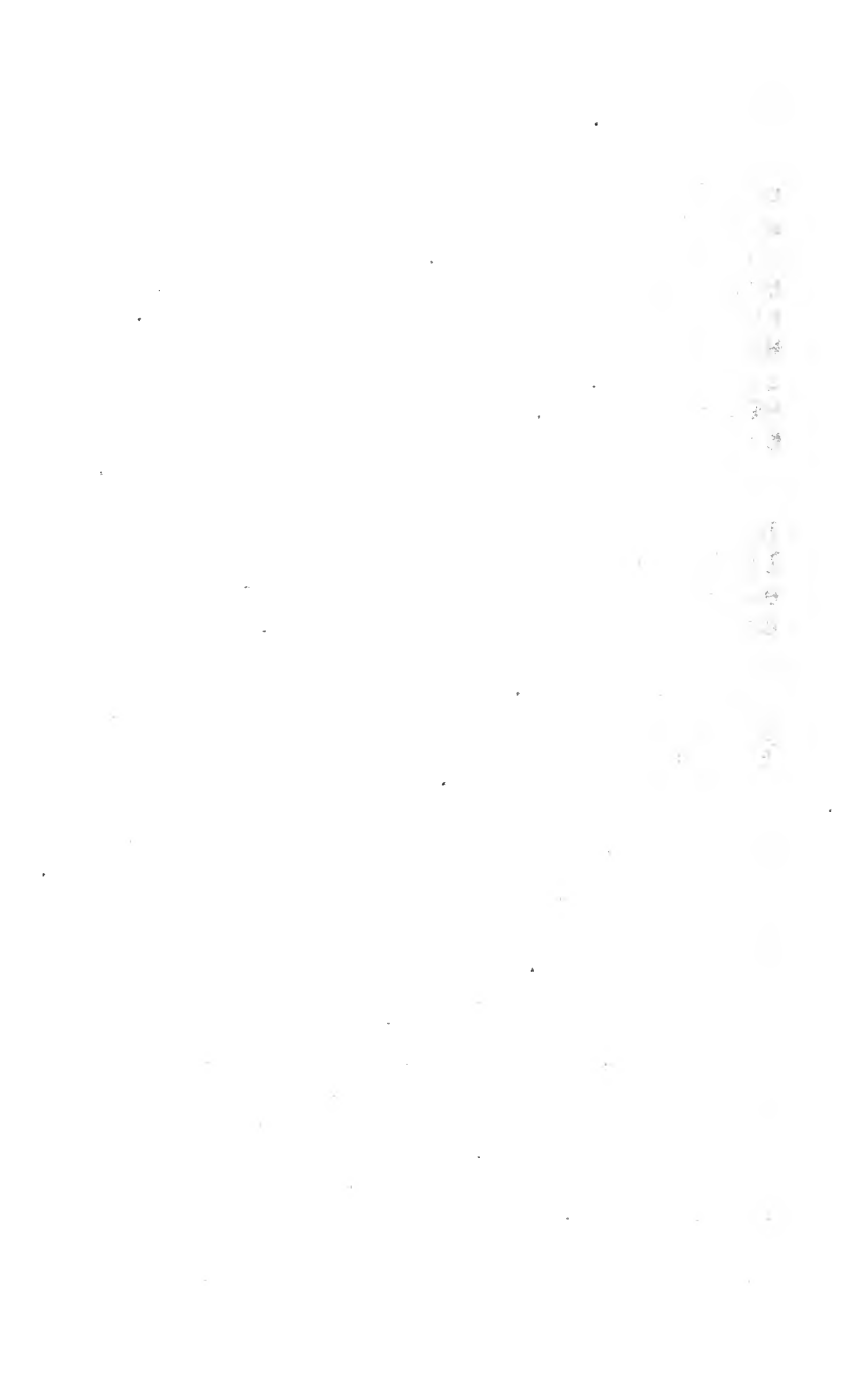
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cordingly fills a duty of justice in watching over his pupils that they do not lose their time, that they acquit themselves regularly of their task, that they are attentive and orderly. He ought to give them the example in everything, to be regular, occupied with his work, devoted to his students, to watch over the health of their body and much more over that of their soul."

Let us follow on the footsteps of those living confreres who reproduce more exactly under our eyes the beautiful examples of our predecessors, in order that we may transmit the same spirit to our successors, and that our pupils may say of every one of us: *Quod cum vidissem, posui in corde meo et exemplo didici disciplinam.*

I recommend to your prayers more especially our Novitiate and Scholasticate. On the prosperity of these two institutions depends the very existence of our community. Let us ask for them that excellent spirit, the definition of which is found in our: "To love one's community, superiors, confreres, to obey with cheerful heart, to be ready for anything in case of need, to complain of nothing, to murmur at nothing, to be neither ambitious, envious nor egotistical." And let us on the feast of the Presentation promise to the Blessed Virgin Mary, our Mother, to be



Father Victorin Marijon
November 4, 1895

132

ourselves the living examples of the priestly and religious virtues.

Receive, my dear confreres, in the Sacred Hearts of Jesus and Mary, the assurance of my sincere devotion.

St. Michael's College.
Feast of All Saints, 1895.

(Circular letter of Father Victorin Marijon. Transcribed from the copy in the General Archives of the Basilian Fathers)

Father Victorin Marijon
November 12, 1899

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St. Michael's College, Toronto.

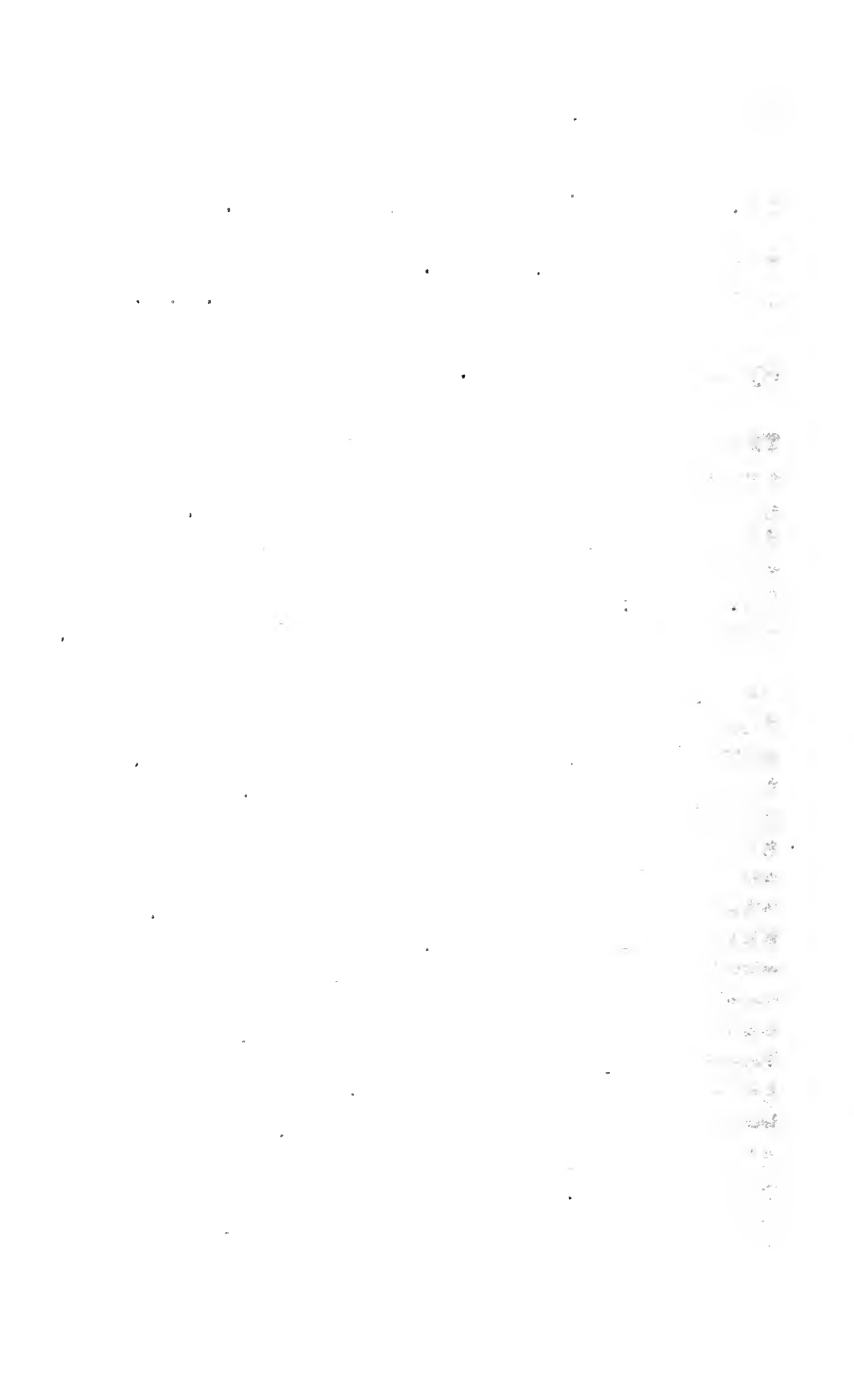
November 12th, 1899.

Feast of the Patronage of the B.V.M.

My dear confreres.

The 21st of November next will bring around the seventy seventh anniversary of the founding of our Community. I invite you, on this occasion, to meditate on the salutary counsel of St. Paul: *Videte vocationem vestram ut ambuletis digne Deo per omnia placentes.*

We are not only called on to furnish the Church with a body of very faithful auxiliaries, but likewise to concur, through our efforts and labor, in regaining for our humble religious family that character and reputation for simple and solid virtue which made our venerated first Fathers so praiseworthy. To this end, we should, along with the merit of our devotedness, bring to our work the example of regularity and respect for our Constitutions. Let us love them, let us observe them and make them our constant study; but let us keep them in their entirety, without distinction, without restriction or reservation. A single systematic derogation would be a death germ, because it would introduce personal interpret-



ation and the protestant or rationalistic principle of private authority with all its consequences.

In fact, when one, of his own authority, questions the observance of a single article of the law, he ceases, from that moment, to regard it as the expression of the Divine Will. He no longer submits to it because it is the law imposed by the founders, practised by them and consecrated by men already sanctified through it. He gives everyone the right of reasoning about the observance of each article and practical rationalism has, before long, borne its fruits. If those men who, in religious orders otherwise celebrated, first arrogated to themselves the right of introducing arbitrary modifications, no matter how plausible in appearance, under pretext of favoring studies, for instance, or health, or sacred ministry, had foreseen the deadly effects resulting in time from their example and doctrine, they would have been seized with remorse and horro. For ourselves, let us learn from the dearly bought experience of other communities not to risk having it renewed in our midst. Let us provide against this danger, so as to shield those who will succeed us; and once more let us listen to the great Apostle saying to those whom eh was instructing in the knowledge of Jesus

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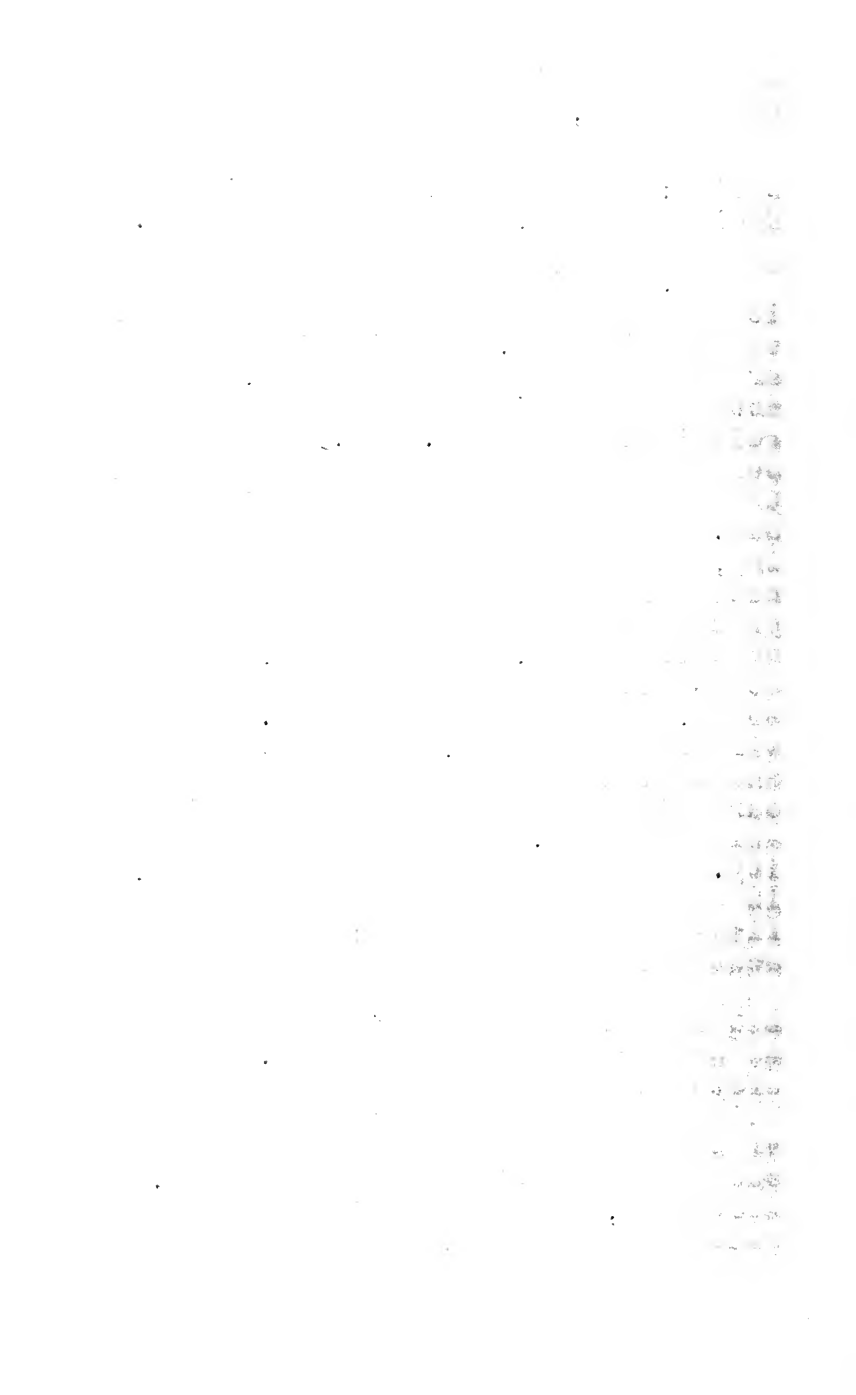
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Christ: Fratres mei, charissimi et desideratissim, sic state in Domino.

We may, and in fact we do at times hear it asserted that as the duties of the sacred ministry, teaching in particular, are becoming more complicated, we need not apply so rigorously to our common religious exercises. Ah! let us be on our guard against sacrificing anything that strengthens our close union with God. What good would accrue from adopting, or even suggesting plans of study necessarily entailing a diminution of grace which would paralyse our effort? Neither talent, nor learning, nor the action of man alone moulds and enlightens souls, but grace and charity. Hence we will become saints, that is instructors and useful priests only by respecting our rules and keeping them with inviolable fidelity. God alone gives fecundity. If He does not bless the tree, it remains barren and withers away till finally the Master says: Ut quid terram occupat?

Let us become and remain most faithful to the grace of our vocation. Let us often reflect on the duties and obligations of our holy state and the means afforded us by our rules of sanctifying ourselves as priests and religious. Above all, let us keep in view the remark in our rule: Inde fit ut consilia



quae pro saecularibus vim tantum consilii habent, pro religiosis vere sint mandata.

In our intercourse with our Superiors, let us, in the first place, never fail in the elementary rules of politeness; let us respect them and if we have not the necessary courage and virtue to give them any pleasure, let us at least not forget that to sadden them in any way whatsoever is a very grave fault which God scarcely ever leaves unpunished. Our Superiors are not infallible, certainly, but we are not more so. If they have failings and imperfections, we should, by our fraternal and respectful counsel, and particularly by our prayers, aid them in correcting themselves. But let us never, either secretly or publicly, censure them or communicate to others our own uncharitable feelings towards them. If they command, let us obey joyfully. Our rules says: Superior enim, cui sui non obsequuntur subditi adversus suum Superiorem contumaces, sunt sine capite membra. Totius modi societas in Dei maledicta hominumque contemptum non potest non incurrere.

It suffices to have exercised authority, for a very short time even, to be convinced that the obedience of inferiors when dilatory and undecided renders the

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command itself hesitating and causes the prolonged adjournment of projects universally adopted but doomed to certain failure owing to the scanty succor and obedience received by the leaders; while, on the other hand, experience proves that persons closely united among themselves by charity and to their Superiors by obedience have successfully executed plans ill-conceived at the outset and undertakings but unfeasible.

Let our obedience accept all the decisions of the last general chapter of the Community, which have been disclosed to you and principally the one concerning the casual.

On this point, the essence of our vow of poverty is not injured, as may be ascertained by examining the formula of our religious profession. The chief purpose of this regulation desired by all who wish to see our Community prosper and take an honorable place among the other religious families which constitute the strength of the Holy Church is to render our zeal more disinterested and more meritorious.

On this subject, as on all of a similar nature which competent authority may judge suitable to resolve and define, let us recall the words of our holy

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rules: Unusquisque e sodalibus per professionem multas contrahit obligationes, scilicet, ut observet quaecumque posterius per competentem auctoritatem ad regimen Societatis statuenda videbuntur.

Among other useful recommendations to which we will at some future time direct your attention, we consider it our duty to advise you to watch with the greatest care over the religious vocations of the pupils entrusted to your charge. Vocations to the priesthood and to the religious life, being one of the most precious graces God can bestow on man, it is evident that we ourselves cannot create it in souls, but we can and should cultivate and develop it. When a young man reaches the solemn moment of making a decision, we should warn him to obey his spiritual director unhesitatingly, and let us never place ourselves between him and the guide of his conscience, unless for the purpose of helping him to follow the path marked out by the representative of Divine Authority. Let us never swerve from this line of conduct nor under any pretext permit ourselves in similar cases to appoint a different time of entrance into the Grand Seminary of the Novitiate from that assigned by the Directors.

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Father Victorin Marijon
November 12, 1899

139

We terminate this letter, beloved confreres, with the words of the Apostle to his dear Philippians: De cetero, quaecumque vera, quaecumque justa, quaecumque sancta, quaecumque amabilia, quaecumque bonae famae, si qua virtus, si qua laus disciplinae, haec cogitate, et Deus pacis erit vobiscum.

Let us remain in union of prayer the devoted children of St. Basil's Community, and let us entreat our tender Mother Mary to obtain for us a still stronger love for our holy vocation.

(Circular letter of Father Victorin Marijon. Transcribed from a copy in the General Archives of the Basilian Fathers)

Father Victorin Marijon
June 3, 1900

140

J.M.J. — Feast of Pentecost.

My Dear Confreres, —

Having terminated the visits which, at this season of the year, I pay to each of our residences, I feel more strongly urged than ever to place once more before your eyes what our rules say in regard to a good spirit: Bonum habere spiritum idem est ac suam quemque diligere societatem, praepositos et consodales; bono animo obedire; ad omnia paratum esse; nulla de re conqueri nunquam murmurare; non esse ambitiosum, non invidum, non sui ipsius plus aequo amantem.

Concerning behavior to Superiors, permit me to say that the advice given on this subject in my letter of November 12 last year has not always been respected. We forget easily that we owe respectful affection to those whose mission is to guide us in the path of sacerdotal sanctity and religious perfection. A great amount of good would be performed among us, if the members, in order to stimulate the zeal and animate the courage of their head, would address him in the words of the Hebrew Nation to tis guide: Surge tuum est decernere, nosque erimus tecum. I insist upon once more quoting for you those noble words which I have often

offered for your reflection during our annual retreats, and which we should engrave in our hearts.

We have still a long way to travel before attaining even a relative perfection in the practice of charity. Why repeat to everyone all that our confreres do? Why converse about their faults? Why condemn them without appeal in our mind? If they make a mistake why should we refuse them a charitable reminder, instead of publishing among ourselves and sometimes outside their weaknesses and faults.

Do we desire to become the true disciples of Him who raised us to such high dignity in making us priests? Let us clothe ourselves with the garb of charity: *In hoc cognoscent omnes quia discipuli mei estis, si dilectionem habueritis ad invicem.* Let us accustom ourselves to think well of everyone. Let us be meek in imitation of our good Master. Perhaps on this condition alone we will lead back to duty a confrere who seems to be going astray.

To assure among us respect for superiors and to create solid and constant charity in our midst, let us be men of prayer, men of piety: *Exerce teipsum ad pietatem. Pietas enim aroma est,*

Father Victorin Marijon
June 3, 1900

142

quod cæteras virtutes servat. Pietas fundamentum et radix est omnium bonorum. We dispense ourselves too freely from our religious exercises and very often without reason and without permission. Let us from time to time read over the chapter of our constitutions which treats of piety and religious exercises in common.

Morning meditation, particular examination, spiritual reading, night prayer and visit to the Blessed Sacrament after dinner, which should never be omitted. On this last point I ask the Superiors of all our residences to follow the rule to the letter: Duæ SS. Sacramento visitationis, quarum altera, post meridianam refectionem, in communi peracta, brevior. There is no exemption from this short visit after dinner.

Accepte these few remarks, my dear conferes, with humility and submission. Put them into immediate practice with the view of obtaining a holy vocation for yourselves and our dear pupils. Above all dispose yourselves from the present moment by sincere piety, firmly grounded on our rules, to make an excellent retreat. In effect, on the 30th of July next at St. Michael's will open the holy exercises of our annual retreat, to which you are all

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Father Victorin Marijon
June 3, 1900

143

convoked for the purpose of steeping in the waters of grace your sacerdotal and religious souls, which we confidently hope will, during the coming scholastic year be of more fitting sanctuaries of the Holy Spirit and useful instruments of divine mercy towards the pupils who will be netrusted to you.

Receive, my dear confreres, the assurance of my sincere and fraternal affection in X.

(Circular letter of Father Victorin Marijon. Transcribed from a copy in the General Archives of the Basilian Fathers)

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Father Adrien Fayolle
January 23, 1880

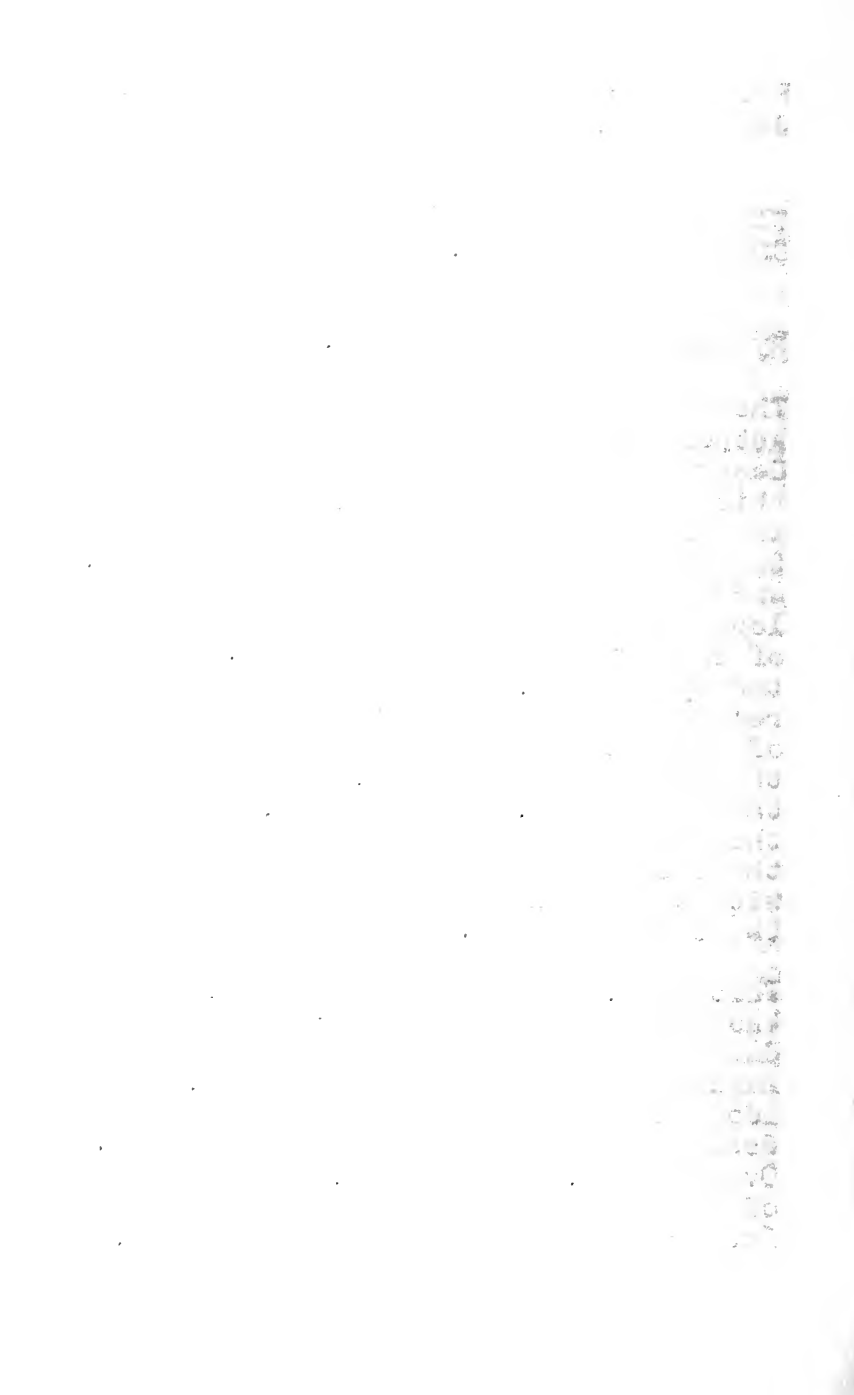
144

CIRCULAR LETTER OF THE SUPERIOR OF THE
CONGREGATION OF ST. BASIL TO HIS CONFRERES

My most beloved confreres,

The members of the Chapter called together to the Mother House by the Vicar General of the then bereaved Congregation have given in their meeting of the 11th of December last a successor to the Father of sweet and holy memory, whose amiable virtues shall be for a long time among his children the model of those they ought to acquire. Under the eye of God, and with the religious recollection inspired by the solemnity of the act about to be performed in that venerable assembly, the name of the last comer, amongst them, and of the humblest of them all came out from the ballot box after the first voting with the absolute majority required by the constitutions.

That name, my beloved confreres, is known to you by this time; the person designated by it had to bow to the manifestation of the votes given, and adore in his weakness the unscrutable designs of God that had directed them. Overwhelmed, so to speak, by the weight of the heavy responsibility that henceforward was to rest on his shoulders,



the new Superior in a voice broken by sobs pronounced before his brethren the formula of acceptation of the charge it was not in his power to refuse, and engaged himself, by a solemn oath, to employ all the strength of his body, all the powers of his soul in forwarding the religious prosperity of the family, that God was just after giving him.

On the morrow of my election, it has seemed good to me, my dear confreres, more than it has been a want of my heart to address to you the strong expression of my gratitude and of the affectionate sentiments that the unanimous words of affection and devotedness to our common work have given rise to in my soul. You have been lavish with these precious encouragements that place me so much at ease, and make me proud of finding myself at the head of a body of priests, who by their spirit of abnegation drawn at the pure fountain of faith, are above all praise. Therefore the two ties that unite my life to you shall not be rent asunder but by the God who is just after forming them. In your midst I wish to stand as the Father that takes an interest in all that concerns his children; henceforth their joys shall be my joys, and taking part in your

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sorrows, I will strive to alleviate your sadness. Walking in the footsteps of the Apostle, I shall become all to all to have you all chained to the love of Jesus Christ. But although I do not possess the rare qualities of my eminent predecessors, I bring notwithstanding to the government of the Congregation not only all my good wil and the firm desire of fostering up our works, but also the resolve of spending myself without reserve for the prosperity of a society, the growth of which has been so well prepared by the long and painful labors of our venerated forefathers, our glorious protectors of today. Legitimately proud of a past that is not without its splendor, filled with hope for a future that we would not like to make inferior, to the first epoch of our Congregation's existence, confiding in the infinite mercy of God and in the power of our holy intercessors, have we not some right, my beloved confreres, to expect from our united efforts in behalf of our Congregation a result called forth by all the aspirations of our souls, viz., a definite state of stability that shall draw down upon it the benedictions of heaven and the signal favors of the Holy See.

My design is not, my dear confreres, to address you in a long letter today, I

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Father Adrien Fayolle
January 23, 1880

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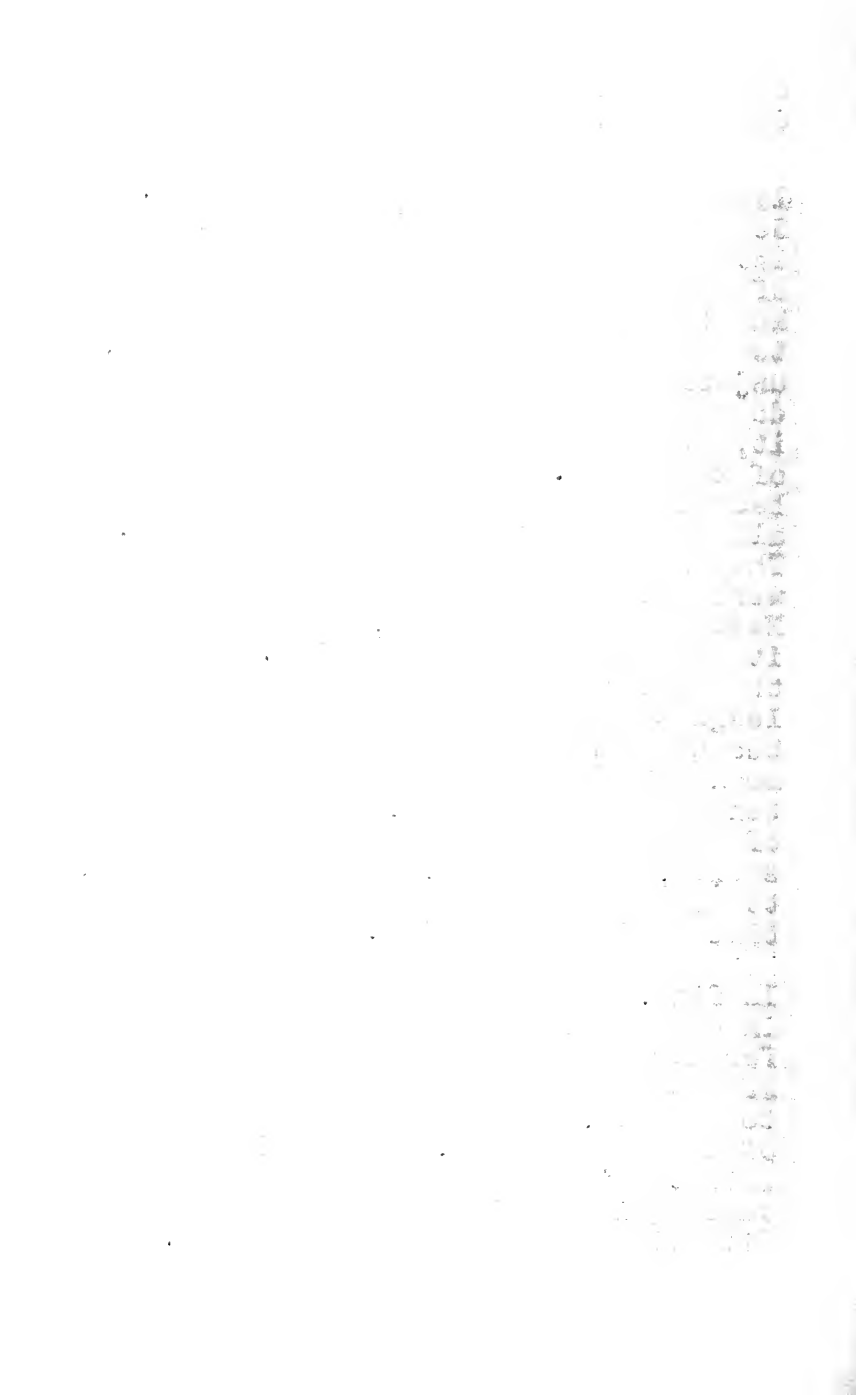
wish only in these few lines, which I owe you, to express to you the assurance of my sincere affection and of my entire devotedness to the work that you love so much, as I do myself. It is necessary that your new Superior should study thoroughly all questions concerning the true interests of the Congregation before undertaking anything or coming to conclusions that might be too hasty and not sufficiently matured. This preliminary study will absorb all the moments of the greater portion of the present year.

But in the name of God, and that of our dear Congregation, I conjure you, my most beloved confreres, to walk worthily and with a firm step in the path of the vocation to which God has called you. *Obsecro itaque vos ego, ut digni ambulatis vocatione, qua vocati estis.* Eph. IV, 1. Perform with a holy zeal the duties of your charge in the place where the authority of your Superiors has placed. Become daily more and more men of rule and have nothing more at heart than the most perfect submission to our Constitutions. By so doing you will efficaciously work out your own sanctification which, for the members of our religious family, is the essential end of our vocation to the priesthood of Jesus Christ. Besides, love

2000

labor with a holy and noble passion. See the century in which we live, those who devote themselves to the education of youth are bound to acquire unlimited knowledge; and very guilty, according to our opinion are those teachers who, unjustly wasting away their free time, do not avail themselves of every facility given them to increase their stock of knowledge. They are like unto those bad husbandmen of the Gospel who remain all the day idle in the public place. They shall be treated without mercy as were the unfaithful workmen by the Master of the Vineyard, when he visited it and found it unproductive. Moreover the more varied and extensive our knowledge shall be the more numerous shall become your hands those efficacious means that will attract to us those tender souls of youth, of the possession of which the unchained powers of Hell strive, at any cost, to rob the Church, to place it on the disastrous slope that leads to unbelief.

In fine, my dear confreres, let us have in our hearts for our Congregation and for our confreres that tenderness of affection which the Holy Ghost tells to be good, so sweet among the members of the same family. The divine Master said to His disciples: *In hoc cognoscent omnes quia discipuli mei estis, si dilectionem habueritis ad invicem.*



Shall we not then be ourselves true disciples of the Savior Jesus? Let us then take as rule of our conduct that recommendation of our Divine Master and let His words find expression during our life in deeds of true fraternal charity. Criminal, as we call them daily, are those who harrow the heart of the Mother that bore and fed them. Ah! would we ever wish to be numbered amongst those unnatural children, who, according to Holy Scripture, heap up burning coals over their heads and are a cause of tears and sadness to their mothers? Oh no, never, my dear confreres, let your mother, the Congregation of St. Basil, have to blush at a single one of its children having become ungrateful! To resume all our obligations, permit me to quote the pressing recommendations of the Apostle, they are most admirably fitting to our holy state of priests and of religious: *Induite vos ervo, sicut electi Dei, sancti et dliecti, viscera misericordiae, benignitatem, humilitatem, modestiam, patientiam: supportantes invicem et donantes vobismetipsis, si quis adversus aliquem habet querelam: sicut et Dominus donavit vobis, ita et vos. Super omnia autem haec, caritatem habete, quod est vinculum perfectionis: et pax Christi exultet in cordibus vestris, in qua et vocati estis in uno corpore, et grati estote. Col. III, 13.*

1. The first part of the document is a list of names and their corresponding addresses. The names are listed in a column on the left, and the addresses are listed in a column on the right. The names are: John Doe, Jane Smith, Robert Brown, Mary White, and David Green. The addresses are: 123 Main St, 456 Elm St, 789 Oak St, 101 Pine St, and 202 Cedar St.

I will end, my most dear confreres, by communicating to you an intelligence that interests you all. On the day of the election, the new Superior deeply convinced of his inability of corresponding to the confidence of his brothers of the Chapter, made vow in the church before the Blessed Sacrament exposed of solemnly consecrating the Congregation to the Sacred Heart of Jesus. All the members of the Chapter ratified with enthusiasm the proposition that was made to them. Consequently at the close of our retreat in September next the fore-said consecration of our persons, of our houses in France, America and Africa shall take place in our Mother House, under the presidency of his lordship our Bishop, who will on that day bless the monument that will commemorate this pious act of religion.

For this purpose and from today:

1. We bind ourselves to worship in a special manner the Sacred Heart of Jesus. This devotion, which is to become the salvation of society, becomes also the most substantial basis on which are grounded the hopes of the religious families which consecrate themselves to the adorable Heart of our all loving God.
2. In all our houses, on the 2nd of February, feast of the Purification

of the B.V.M. shall begin a novena of prayers to the Sacred Heart and to the Virgin Immaculate, our Patroness. The end of these prayers shall be to bring down the favor of Heaven on the new administration and on the whole Congregation. For these intentions, the litanies of the Blessed Virgin shall be said daily during the Mass of the Community, and three times shall be sung the verse: Cor Jesu Sacratissimum, miserere nobis.

3. We recommend in a special manner to the prayers of the confreres the repose of the soul of our holy predecessor. In a private writing of his he demands with insistence a continuation of our suffrages in his behalf. From this date to the general retreat in September, the De Profundis which follows the meditation shall be said for his intention.

4. In all our houses at the morning and evening prayers, whether public or private, all confreres shall say until revocation, three times the verse: Cor Jesu, etc.

Receive anew, my most beloved confreres the assurance of the most affectionate sentiments of your humble and devoted confreres in Our Lord.

Given at our Mother House at Annonay

Father Adrien Fayolle
January 23, 1880

152

this day the 23rd January 1880.

A. Fayolle, Sup. G.

N.B. In our American Houses the prescribed novena shall begin on the 1sts of March. Prayer to our dear Sup. Father Vincent to give orders consequently.

A.F.

(Transcribed from the original in the General Archives of the Basilian Fathers)

Father Adrien Fayolle
December 8, 1883

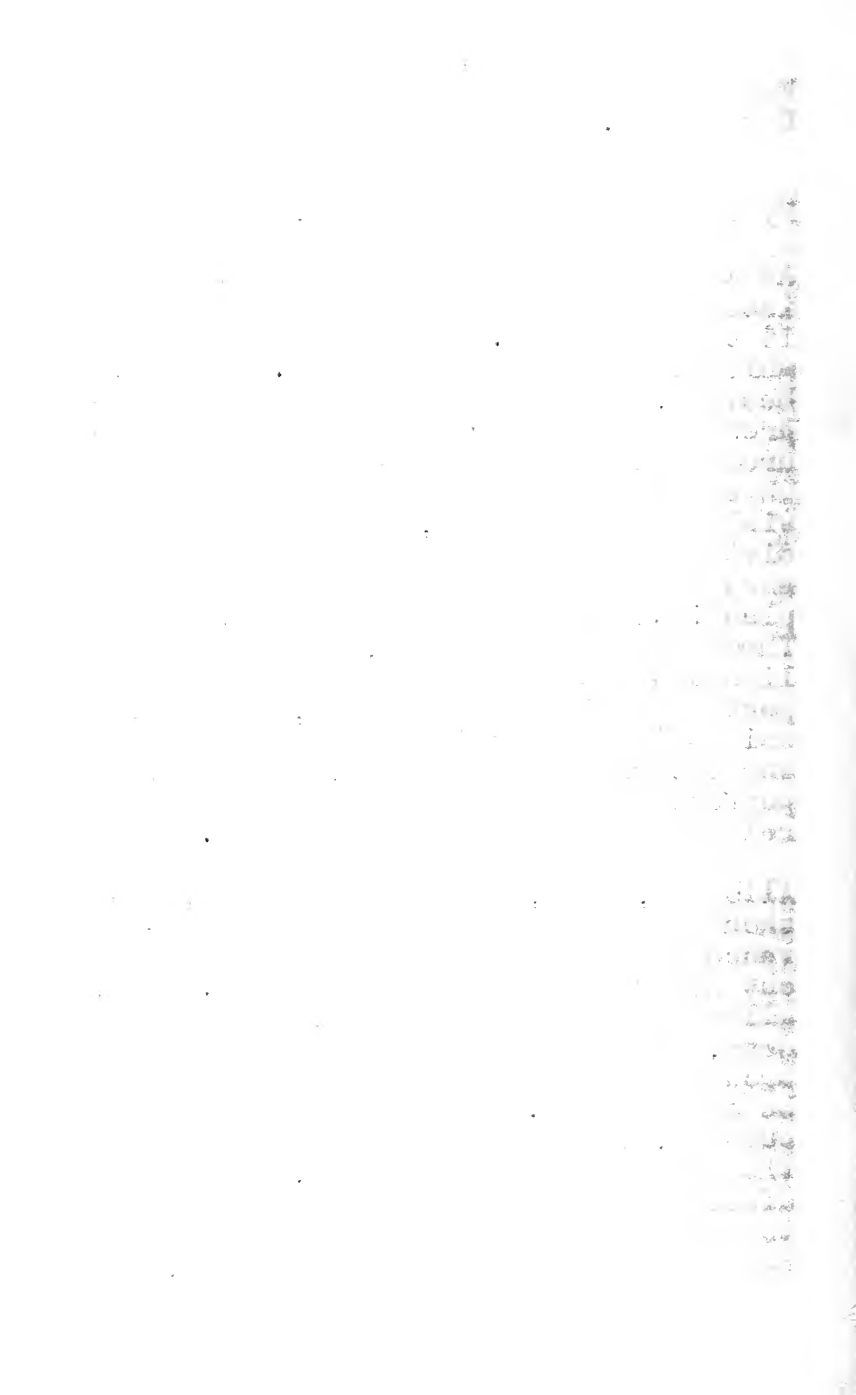
153

My dearly beloved confreres,

As I bade you good bye in August I promised I would write a letter and address it to all of you. It is this promise which I come to fulfil today. I long, besides, to repeat to you the happy impressions which were produced and treasured up in my soul by that visit of mine which you had called for with all the wishes of your heart, and which the divine Master has been pleased that I should pursue under the shadow of His plentiful and obvious blessings.

Through that same visit, I have accomplished one of the most serious and important duties of my office, and now, whilst I am conveying my felicitations and encouragements to you, I fancy I am perfecting my mission among my dear religious family I own in Canada.

Allow me, then, my dear confreres, although four whole months have intervened and an ocean lies between us without however disuniting us in God. Yes, allow me to express to you, in all frankness, the full satisfaction I have brought back with me from my travels beyond the sea. Your respectful assiduousness, your submissive obedience to the orders of your Superior, and the so affecting confidence which you gave him to entertain of his appearing among you have procured him pure joys indeed, and



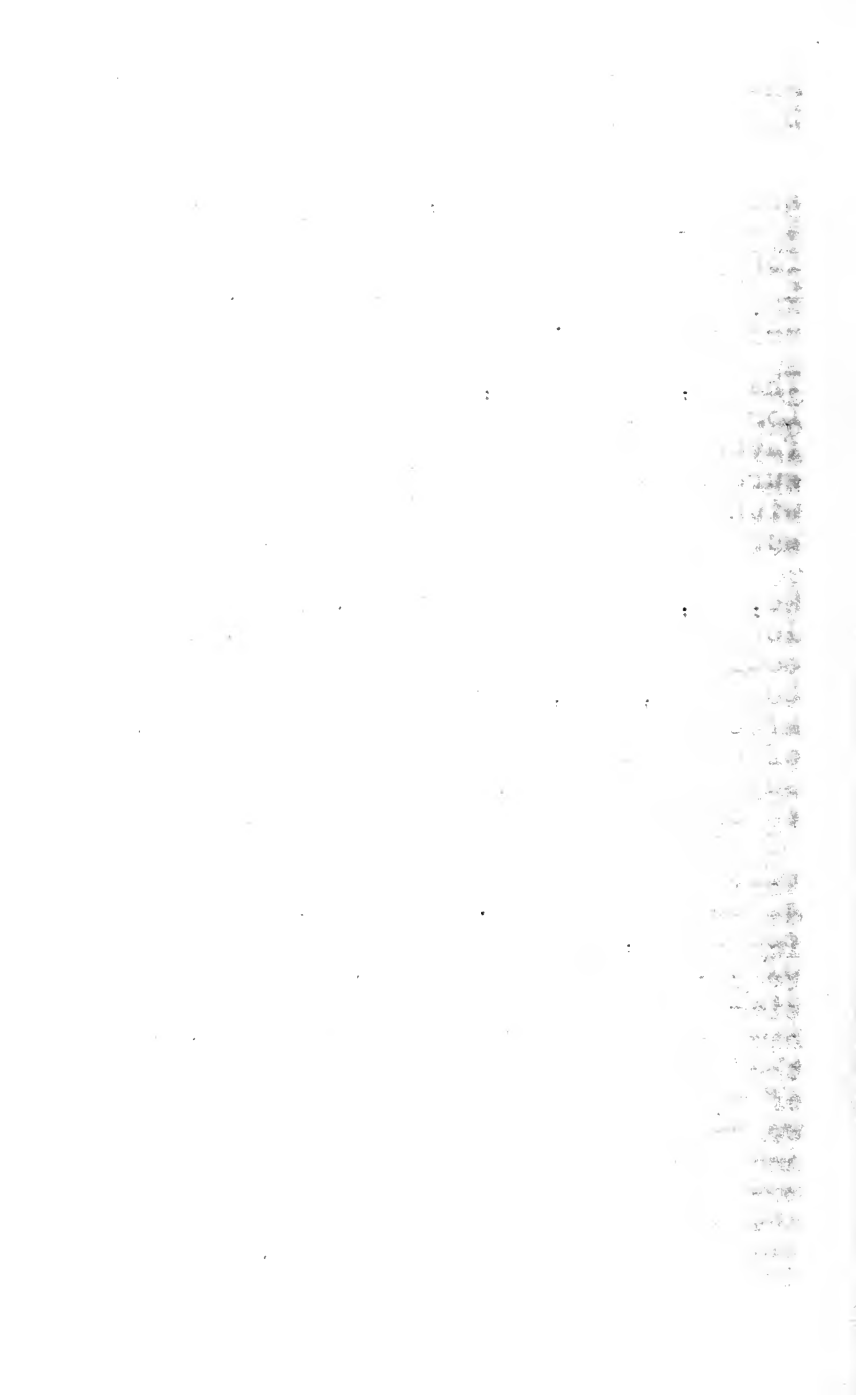
Father Adrien Fayolle
December 8, 1883

154

such consolations as, in his eyes, are a well-staid guarantee in time to come for your good works in Ontario and those to be started hereafter, I hope, in the United States.

Thanks, therefore, be rendered to Our Lord Jesus Christ Who has heaped His favors upon us and given us to know for sure that you were doing what is good with a zeal and a disinterestedness worthy of the holiest priests.

No, no, my dear confreres, you are no longer unknown to your Superior. The souls of all of us have been brought together, and, through contact with like affections and with like aspirations, after having learned to aim at the same supernatural end, we have got habituated to understand one another, and, in spite of distances, to make our reciprocal efforts converge towards the happy issue of our dear works. Besides, my dear confreres, beneath the gentle influence of our Lord's sweet love, beneath the influence of fraternal charity and of the grace of our sublime vocation, I will venture to affirm here that the remembrance of you is ever present to my mind and that you are in good sooth the well beloved children of your Superior who will always think himself very happy if he can hear good news from you and pay Canada a second visit, and that in the near future.



Father Adrien Fayolle
December 8, 1883

155

During your last excellent retreat, in July, numerous recommendations were repeated to you daily. You listened to us with an attention that really charmed us, and all of you took powerful resolutions, either publicly or privately, and chiefly the resolution of following our counsels, of observing the rule exactly, as also the various other laws that have been or shall be introduced with the view to good order and mutual edification. It is useless, I believe, to touch upon any of these points which have been well defined and settled and which you are actually applying by practising them every day in your respective houses. Words and phrases, then, have no place here. What we want, though is acts, and it is you, my dear confreres, who are going to bring them forth, as it is your duty to do.

About 32 years ago, our venerated predecessor of so sweet memory, was founding the house which is in Toronto with very modest means indeed. Since that time, what improvement, what wonders have been wrought, and that, too, through the midst of obstacles and difficulties of all sorts! We have often stood in wonder in the presence of all that amount of activity and patience which must have been had to bring success to the point it has reached both in Toronto and in the other houses of the Order.

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Father Adrien Fayolle
December 8, 1883

156

The two colleges of St. Michael and of the Assumption are in a flourishing state: the number of students in each house can be increased only through the means of a firm discipline. In the Missions, our confreres are upon a level with true sacerdotal devotedness for the souls confided to their care. Our different works are then prosperous and bid fair of still great efflorescence along with the blessings of heaven which we must never cease to call down upon them.. Crises are no longer to be dreaded by you. You are nearing the golden age, the age of success. Courage, then, my dear confreres, perseverance and hope.

Until this day, for these 32 years, the Mother House has furnished you with means and recruits in the measure of her own possibility. At this day, it becomes the part of the colony, the duty of the Canadian daughter to do all she can to purvey subjects of choice, fervent novices and sound professors for the very important house founded in England.

You have both approved and encouraged by your plaudits our projects and the other plans which we exposed to you. Give us, then, intelligent and able men, men with staid vocations.

Besides, the first advantage that will accrue will be the emolument to Canadian religious enterprises. After having

given, you will get back, I am sure, all you gave and a hundred times more. The starting out, at Plymouth, is toilsome and beset with difficulties. Let us be glad for it. It is a proof that God and Mary Immaculate, the patroness of the establishment, mean to shield and protect that work. Since they go to hide in the very foundations of that edifice which we wish to raise to the divine glory for the greater good of our religious community and that of youth.

Know then, my dear confreres, that I venture to count upon your zeal and your generous concurrence in a work common to all of us. Last of all, my dear confreres, before I choose to put an end to these paternal effusions of my heart, I wish to lay before you a brief resume of your obligations and duties which you will meditate on:

1. Be, all of you, holy priests, fervent religious, very regular, humble, modest, sober and temperate.
2. Keep your rules with a great spirit of faith and with the simplicity of little children.
3. Love one another with mutual esteem and consideration; look out for chances to do good turns one for the other, never allowing that there should

Father Adrien Fayolle
December 8, 1883

158

arise among you any of those antipathies or susceptibilities, or jealousies, or bitter censures, either secret or public or animadversions or egoisms, all of which are so deadly in religious communities.

4. Obey your Superiors as you would obey Our Lord Himself; anticipate their wishes in order thereby to render their work easy and acquire merit for yourselves.

5. Be hard-working men and not good for nothing laborers who either give the bad example of sloth and idleness or spend their time in backbitings and calumnies.

6. In fine, let all become pious and zealous men who, by word and deed, will lead others to holiness and to heaven.

I will say not another word, my dear confreres. I have been already too lengthy. Your Superiors will be kind enough to comment upon these my counsels and insist upon the weak points, if any, to urge you to mind them.

Before I close my letter, I beg you to accept my best wishes of happiness and good health for the New Year which will soon begin. May the Sacred Heart, to

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Father Adrien Fayolle
December 8, 1883

159

whom we all are consecrated, bless you,
as I bless you all, one after another.

With the most lively affection for my
dear confreres in Toronto and you my
dear confreres in Sandwich and those in
Owen Sound and Amherstburg,

Your devoted in Our Lord,

A. Fayolle.

College of the Sacred Heart, Annonay.
Feast of the Immaculate Conception.
Dece. 8th 1883.

(Transcribed from the original in the
General Archives of the Basilian
Fathers)

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Father Adrien Fayolle
June 21, 1886

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TO OUR CONFRERES IN CANADA ON THE OCCASION OF THE GENERAL RETREAT AT ST. MICHAEL'S COLLEGE, JULY 5, 1886.

This letter, I hope, will reach you in the midst of the exercises of your general retreat. Suffer me first of all to tell you how delighted I should be to preside in person over these pious exercises as was my privilege in the year 1883 at the epoch of my visit to Canada. If the same happiness is not mine today, I can at least assure you that I shall be with you in thought and feeling and by the feeble prayers which I shall in a special way address to the Divine Master during the week of your retreat, that is to say from the 5th to the 11th of July. Every day at the Mememto of the Holy Sacrifice, I offer you to Our Lord, for every day I have the happiness to offer the holy Sacrifice of the Mass for the living and the dead of our beloved congregation. Now, however, during the important time of your spiritual recollection, I shall pray with increasing fervor for my beloved brethren on retreat. Believe in the lively affection and paternal tenderness of your Superior who cannot think of you without feeling tears rise to his eyes. Since you are gathered together under the eye of God, suffer me to recall to your recollection my recommendations of 1883. It would be quite impossible for me to

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Father Adrien Fayolle
June 21, 1886

161

tell you all that I feel in the depths of my soul, but our venerable and beloved Provincial, Father Vincent, will make up for my powerlessness, if necessary, enlarge upon my paternal advice for the welfare of your souls and the prosperity of our religious family, for the glory of God and the exaltation of the Holy Church.

In the first place, my dear brethren, before all else be determined to be holy priests and fervent religious. Have no other ambition than to persevere with courage and manly energy in your sublime vocation, the better to attain that goal which you purposed reaching by your entrance into the community. If we fail to reach this goal, which ought to be the object of all our efforts, our eternal fortune will slip from our hold and we shall prepare for ourselves irremediable desolation. There are amongst you, and the recollection is very grateful, yes, there are amongst you men of faith and sincere piety, priests according to the heart of God, edifying, zealous and devoted without afterthought to the full and entire observance of our rules. Why should you not all be men of good will, sighing after that peace which heaven promises to those who seek it without ceasing. Yes, dear brethren, labor to make greater the number of holy priests, to fill your

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Father Adrien Fayolle
June 21, 1886

162

hearts during your retreat with a high idea of the sublimity of your priesthood and the functions of the sacred ministry which you exercise in the midst of the souls entrusted to your pastoral care, and you shall live in the joy and peace of the Lord our God.

In the second place, I recommend to you the scrupulous observance of the rule in the different functions which you exercise. To please God we must, in all things and everywhere, do His holy will, and that will is made known to us by the rule: *Qui regulae vivit, Deo vivit*. Cling to it as to the armor of salvation. It will be equal to every emergency, for it contains within its compass all our duties and all our obligations. Those who depart from it live neither in God's ways nor according to God's will. That divine will is made known to you by your superior. Obey those brethren appointed to watch over their brothers and their works. Obey them as God Himself. Anticipate their desires and you will make lighter the burden of their responsibility. Trample under foot all notions of susceptibility and self-love. To a great and generous soul, and assuredly such souls are to be found amongst you in all their splendor, it costs but little to accept the way of thinking of Superiors who have grace of state to command. Such a soul obeys eagerly and

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Father Adrien Fayolle
June 21, 1886

163

God blesses and rewards the obedient religious. Vir obediens loquetur victorias.

Thirdly, love ye one another said the divine Master to His apostles. After His example, I address to you, my dear brethren, the same prayer. Yes, love one another as brethren living at the same table and forming the same family of which Jesus Christ is the father and head. In union is strength and when this moral strength rests upon the union of hearts and wills, no power can resist it or prevent the success at which it aims. This is seen every day in the works of men; and if in the designs of God a work encounter perfect harmony and unceasing unanimity between its prime movers and those who ought to obey their orders, rely upon it, the result will be such as to excite the admiration of all and the astonishment of those embarked upon it. Charity has the promise of fruitfulness. It saved the world; and the Master's disciples will do no good amidst their brethren in Holy Church except by charity. Moreover, can we take for type of a true religious family one in which hearts, far from exercising mutual sympathy, live in disunion, in discord and in pronounced antipathy? Clearly no; for God would not reside in the bosom of such a family. With the true love of

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Father Adrien Fayolle
June 21, 1886

164

God is bound up the love of your brethren. St. John says so with startling energy: *Si quis dixerit quoniam diligo Deum et fratrem suum oderit, mendax est. Qui enim non diligit fratrem suum quem videt, Deum quem non videt quomodo potest diligere? Et hoc mandatum habemus a Deo, ut, qui diligit Deum diligat et fratrem suum.* I, IV, 20

Fourthly, with peace and concord reigning amongst you and in the interior of your houses, with the rule strictly observed, be attentive to the edification which you owe to the outside world. Let great prudence and atruly Christian reserve guide your every step in the midst of this world which watches you and scrutinizes you and would rejoice over the loss of your honor and the ruin of your reputation. You live in the midst of sects and of heresy. Practice towards these separated brethren the charity of Jesus Christ, but practice likewise the prudence of the serpent, being desrious to do good to all in the measure of your strength. With your Catholics you must on every occasion be difying, real priests and fathers of souls, speaking the language of faith and sound doctrine. Be watchful over your relations with persons of the other sex. Do not introduce them imprudently into your rooms. Practice the same reserve towards young children if you are professors in a college and the rule is formal

on this point. Your usages tolerate many habits which I neither criticize nor condemn. I respect them all and merely repeat the saying of the Apostle: *Sobrii estote et vigilate, quia adversarius vester diabolus tanquam leo rugiens circuit quaerens quem devoret.*
I Pet. V.

Finally, my dear brethren, I entreat and conjure you to love our dear Congregation. Love this family which is yours. Love your work and everything connected with it. Look out for subjects who will become fervent novices and later on men able to take your places. You are all growing old. Infirmities, sickness and age will gradually undermine your strength. You must therefore prepare successors for yourselves. Send us therefore novices, pious, clever, gifted in every respect. When they have been trained, we shall pay them back to you with usury. Your works, I know, are prospering; but your numbers are too limited for the heavy work which falls upon you. On the other hand, the harvest is abundant and works increase day by day. With a greater number of men we should be able to do more good. I direct your attention to this capital point for the future of our Congregation. Reflect upon it seriously before God and become zealous propagators of our work.

I have been somewhat lengthy in my remarks,

Father Adrien Fayolle
June 21, 1886

166

my dear brethren, and yet I could find much to say. I conclude but not without blessing you all, beginning with our venerable Provincial who has exhausted his strength and not his love in the service of the Community and ending up by the youngest in your midst. I bless with all my heart the staff of St. Michael's College, so devoted to that first foundation of Father Soulerin — the staff of the College of Our Lady of the Assumption and its valiant and skillful Superior, Father O'Connor. I embrace in my blessing the parishes of Owen Sound and Amherstburg and all your other works.

I send a special blessing to our dear and beloved confrere, Father Daniel Cushing whom we have just appointed local superior of St. Michael's. This good confrere will replace our dear Father Vincent and while remaining the devoted son of him whose health has failed, will become the real Superior of St. Michael's and the right arm of the Provincial who will take a more active part in the work of all. I send my best wishes to the parish of St. Anne, which, thanks to the benevolence of the Bishop of Detroit, promises us a fine future if we but know how to turn to advantage our entrance into the United States.

My dear brethren, do not forget me in

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Father Adrien Fayolle
June 21, 1886

167

your prayers during the tetract. My troubles and cares are great. Help me to bear them. You are not forgotten by your brethren in France. They send you the better part of their tender affection. Courage, therefore, dear brethren, courage and confidence in the Sacred heart where I place you and where I leave you to find you day by day at the Memorial of the Holy Mass. Believe in the affectionate sentiments of your devoted confrere.

A. Fayolle.

N.B. I beg Father Vincent to give the translation of our letter to our united confreres. He will also read my letter of the 8th of December 1883. I insist upon the reading of these two letters.

(Circular letter of Father Adrien Fayolle. Transcribed from the English translation in the General Archives of the Basilian Fathers)

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Father Adrien Fayolle
May 19, 1887

168

My dear brethren.

In a few weeks we shall have reached the end of the scholastic year which will be closed by the traditional distribution of prizes. Before it closes I feel the need, while addressing you some communications which this letter will set before you, to tell you again of my constant devotion to the interests of your beloved Congregation and of my tender affection for all the brethren, as well those in distant lands as those nearer home. Besides, do we not all keenly feel that a kind and sympathetic word of encouragement from whatsoever source it comes, always does good even to generous souls? But when this word comes from the father of a family, who is devoted to his children's welfare, it is sure to find a faithful echo in grateful hearts and imparts to them a new impulse which will help them to traverse with lighter foot the space which lies between them and supremest effort. Yes, my brethren, you will receive with religious deference this appeal to your generosity. It will re-ignite your zeal and make the end of the year worthy of its excellent beginning.

Ah.' Would to God that at the close of the year all may have, each in the sphere

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Father Adrien Fayolle
May 19, 1887

169

of his functions, the reward to which our life of abnegation allows us to pretend and which, as faith tells us, are better than the crowns granted to our industrious students. These rewards which our eyes see not are stored up for us with God, if we have always risen to the height of our sublime and holy vocation. As priests and masters appointed to educate Christian youth, our obligations, and we cannot hide the fact, are manifold and constantly binding; and certainly without a special assistance of divine grace, we should have been many times in the course of the year faithless to our grave duties, or, at least, led by degrees, owing to the weakness of our frail nature, unto that carelessness which is always guilty in the presence of heavy responsibility such as ours. For the revident end of the vocation of our choice is first one's own perfection as priests and religious; and secondly the sanctification of the souls of young people by imparting to them a Christian training and forming their intelligence in a Christian manner. Such are the results which the Church and families expect from the activity of our zeal, our virtue and constant attention. Does not all this furnish our paternal solicitude a powerful motive for asking you whether to the discharge of your respective ministries you have brought the attention and devotion re-

Father Adrien Fayolle
May 19, 1887

170

quired by the end to be attained either in ourselves or in others? Our individual gratitude to God Who made us priests and religious laid upon us the noble and eminent end of our divine vocation, namely perfection in our state of life; and no matter what we do, we shall be bound during our whole life by this sweet obligation to the God Who has so greatly honored us. Moreover, a duty of justice bound us to spare no efforts in the training and bringing up our children and in striving to meet the views of fathers and mothers with regard to these cherished beings — the constant object of their solicitude and hopes. Have we understood it so? These considerations well weighed before God and before the tribunal of conscience, are able to awaken in the souls of good priests and zealous masters reflections which will necessarily cause them to bewail their negligence and inattentions, and for the future to call up in them an increase of zeal and a more energetic determination in the way of their perfection and of sacrifice. May the divine Master bring these generous dispositions to birth in the hearts of all our brethren!

We are delighted, dear brethren, if we consider the reports received during the year from the different local Superiors, to be able to recognize noble examples

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of self-sacrifice and multiplied acts of generosity on the part of nearly all our beloved fellow-laborers. Hence we send them our warmest congratulations and our heartfelt eulogiums. Yes, and we say it with legitimate pride, these brethren have endeavored to correspond with the serious obligations of their charge and to constantly aim at their own perfection. It is a sweet consolation for us, amidst the crosses and trials of our unaattractive functions, to know that in every one of our houses there are priests who love God and are beloved by Him — pious, edifying, scrupulously exact in their religious duties, faithful to observe the rule, holily jealous of the success of their pupils and of the prosperity of the house to which they belong. Our words are not strong enough to tell these brethren how profoundly their eager devotion touches our heart and all the courage and confidence in God that come to us from the edification of their busy and modest lives — lives that are still further ennobled by the great simplicity of the relations they endeavor to maintain with their brethren and superiors. Why must I set bounds to the eulogies that I address to the valiant workmen of our religious family? Why, in order not to be false to truth, must I make a reserve and declare that with this almost unanimous concord of hearts and wills there are mingled

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discords of many kinds as disagreeable to our heart as to our ears? No doubt this discord comes from individuals, but unfortunately it is more than enough to break the general harmony and to bring about a feeling of uneasiness which prevents all good us. With us, as with every other community, are to be found minds given to raillery and susceptibility, peevish and discontented characters who take offense at everything, practice limited obedience, have no scruple in breaking the most elementary rules of simplest charity, in contracting reprehensible habits which have been frequently condemned by us and our venerable predecessors. Such things, everybody grants, so at variance with the rule and the general edification, ought never to be met with. I entreat you, therefore, brethren, to open your eyes to the too great naturalness of your lives and to endeavor to reform your interiors and thereby we shall succeed in giving a supernatural color to all our actions. In the name of God and in the name of the Priesthood which we ought to honor, let us build up amongst ourselves a real family spirit. Your charitable brethren will help you in this effort! With such generous assistance on the part of each of us, henceforth our houses will be homes of concord and perfect union and over and above this

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precious treasure we shall obtain an abundance of heavenly blessings for our dear Congregation.

You will excuse, my dear brethren, the bluntness of this letter and will see in these outpourings nothing offensive to any of you — nothing but my earnest desire for the happiness of all and the prosperity of our common work. Do me the credit to believe that there is in my heart neither bitterness nor aversion towards any of my brethren. My equal responsibility for all weighs upon me before God and my affection for the weak and the indolent, even as the charity of Jesus Christ, unceasingly urges and invites me to win them to Jesus Christ, to establish them forever in the way of a really sacerdotal virtue and the perfection of their holy vocation. Ah, may we all, dear brethren, know and put in practice these words of the Apostle: *Si qua ergo consolatio in Christo, is quod solatium charitatis, si qua societas spiritus, si qua viseera miserationis, implete gaudium meum, ut idem sapietis, eandem charitatem habentes, unanimes, idipsum sentientes — hoc enim sentite in vobis quod et in Christo Jesu.* Phil. II, 1, 2, 5.

I come now without transition to the second part of my letter and the points to which I invite the attention of all:

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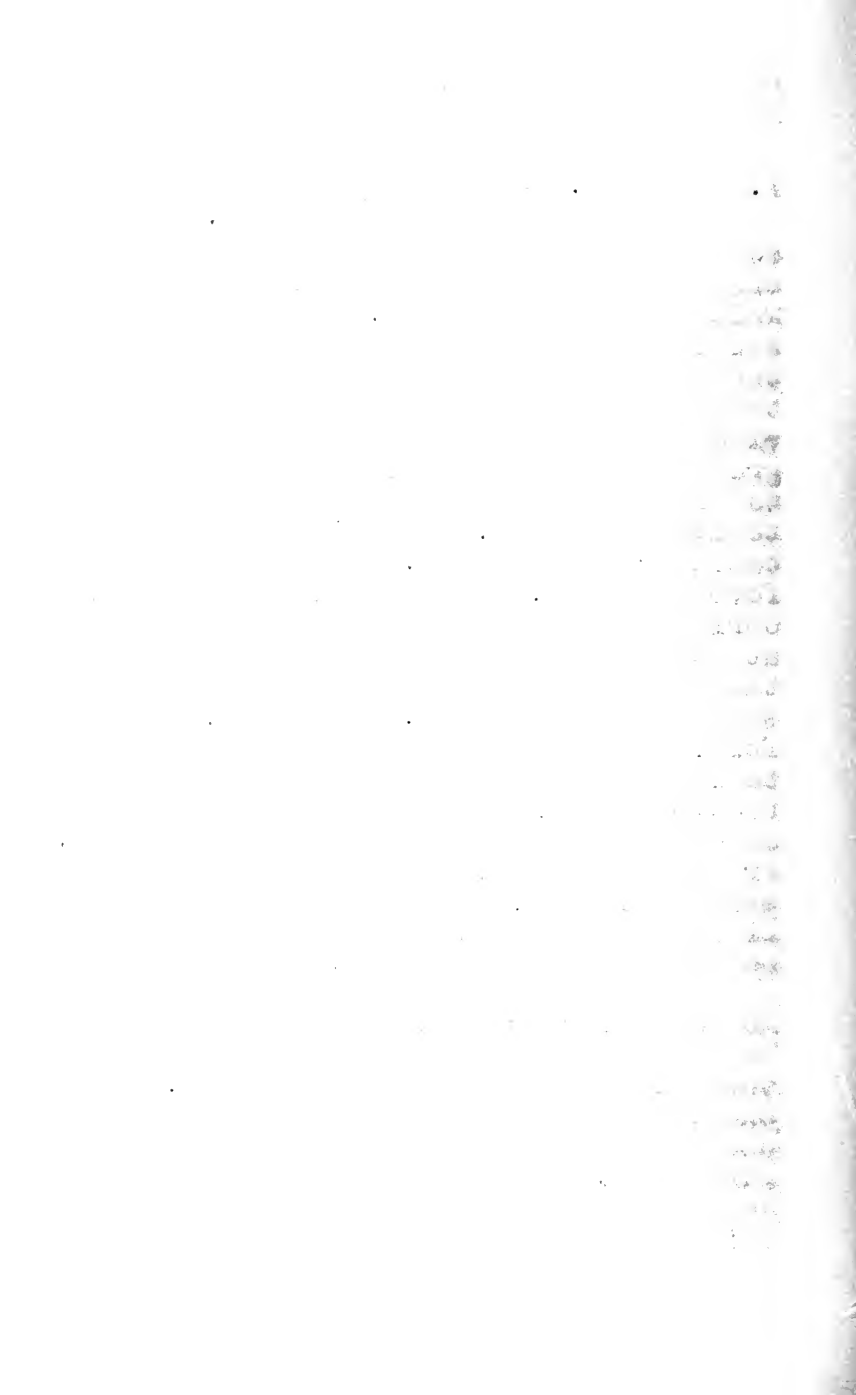
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1. Theology. — Theology is the science par excellence of the priest. It is absolutely necessary for the due discharge of the different ministries to which he may be called. Not to have a sufficient acquaintance with dogmatic theology and particularly with moral theology would be a crime which would expose the ignorant priest to very gross errors and to decisions as fatal to himself as to the souls entrusted to his direction. Nunquid potest caecus caecum ducere. Nonne ambo in foveam cadunt! We are priests of Jesus Christ and therefore may be called upon at any time and in any place to exercise the sacred functions inherent in the sacerdotal character. There is, therefore, a rigorous obligation on us all to frequently draw from the wells of theology the knowledge which will place us on a level with our sublime ministry. From these wells, from the study of sacred science, does our sacerdotal life receive the veritable aliment to be communicated to souls.

No doubt very consoling progress has been manifested in our Community in the matter of theological studies. The examinations of the ordinandi and of the young priests are far from being inferiorem to those of the secular clergy. We are proud to be able to bear you this witness; but all is not yet done.



In the progress thus far made we ought to find a powerful motive for continuing to advance and with the help of the persevering constancy upon which we count, no one henceforward will be in a condition to reproach us with a culpable ignorance of theology.

In the course of the year the weekly theological conferences are regularly held in the Mother House; the confreres carefully prepare the questions of the programme — questions which are assigned to each of the priests in his turn. Some of them treat these questions in a superior manner. We should be glad if the members of each conference would foresee the questions to be treated and study them attentively; for, from this preliminary and individual labor would result discussions which would be devoid neither of charm nor of interest. We insist upon this recommendation which we rightly consider as essential to our theological instruction. This new progress ought to be realized in the conferences of next year.

Our young confreres follow exactly the courses of theology which are open to them in each of our residences. When such regrettable exceptions occur as to give evidence of neglect or lack of

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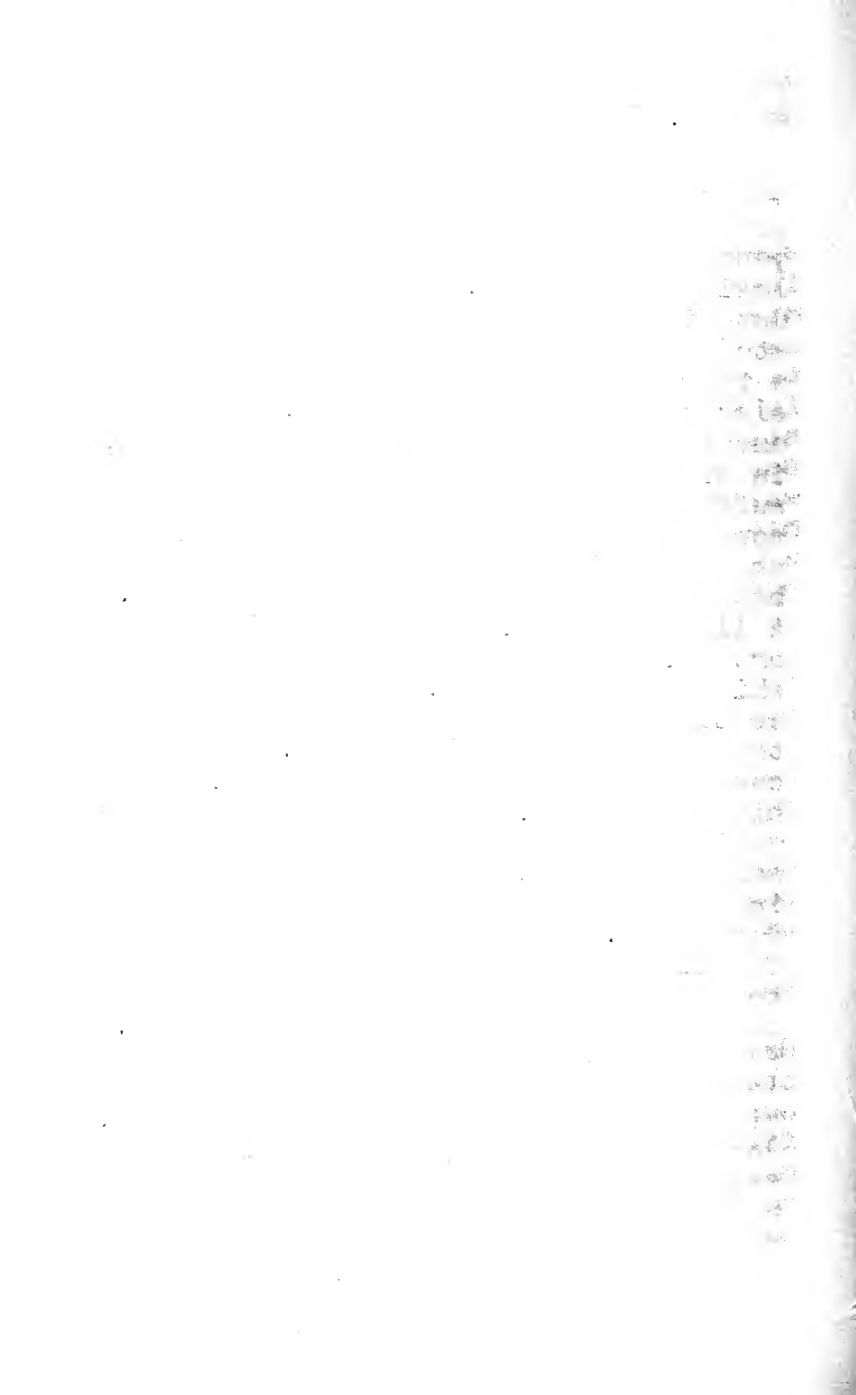
labor on the part of the subject he is punished by having his ordination deferred. We entreat our brethren who undertake the teaching of theology in our different houses to bring the greatest care to the preparation of their classes and to never lose sight of their responsibility towards their pupils whom they ought to inspire with a great ardor for work.

All have applauded the wise measure which we deemed it our duty to adopt in the interest and for the honor of our Congregation in appointing examinations for young priests during a period of six consecutive years after their ordination. We entreat the examiners and those who are examined to meet this increase of labor with serious preparation. This labor will elevate us in our own eyes, before God and before the secular clergy which is subjected to the same examinations.

It is not necessary to point out to the ordinandi the necessity and importance of these canonical examinations. During the past years, in order to save some of our young men from the action of the military law, we have hastened and still continue to hasten in their favor the elevation to subdeaconship. Once they are secure against legal annoyance

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there appears to exist no urgency to promote to superior orders men still young and frequently backward in theological knowledge. Their most pressing duty is to apply themselves to the study of theology in order to acquire a thorough knowledge of it before their elevation to the priesthood. Wherefore and by order of the community council, in order that our young men may have sufficient time to see under a professor all the treatises of theology, we shall appoint an interval of two years between subdeaconship and deaconship. A like interval, if the superiors think proper, will be placed between deaconship and priesthood. There may be exceptions to this rule, but they ought to be rare and well founded. In every case a new priest will be bound, before his ordination, to show that he is acquainted with the whole of dogmatic and moral theology. This measure is not an innovation introduced by us into the Community. We are but acting in conformity with the holy canons which admit to Orders only in a proportion of a candidate's theological acquirements. Many communities do not call their subjects to orders until after seven or eight years of ecclesiastical studies. Our young brethren, therefore, will not see in this wise decision a punishment but a real encouragement to the serious study of theology and to careful preparation for the priesthood.



2. We remind again the brethren of the vacation rule which allows us to spend fifteen entire days in our families, but no more except by a permission reserved to the Superior General alone. If a useful journey is to be taken which will require more than the fifteen days of vacation an authorization is still necessary. Let us observe, my dear confreres, this rule which protects us and saves us from many dangers. Let us set one another a good example in this matter. We shall not find it hard to fill up our leisure hours in our residences. Let us, amidst the variety of sacred and profane knowledge fix upon some special branch of study. Our life will find a real charm in a study of our own choice and our researches will do honor to our religious family. Of course we cannot aim at being universal men, but we may become specialists whom our brethren can consult with perfect confidence in case of need.

Rubrics. We learn with much pleasure that the adoption of the Breviary Pro Clero Romano has obtained the well nigh universal approbation of our confreres. Difficulties which, at first sight, seemed to the minds of many insurmountable, facts have proven to be exaggerated. Today all doubts have disappeared and the answers received

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received from Rome are categorical and trench every difficulty. I give a summary of them in a few lines.

First, the festivals of the patrons of Cathedral Churches shall be doubles of first class without octave, and the office will be taken from the common. The festivals of the Roman Breviary concurring with these festivals of cathedral patrons shall be celebrated on the first free day or simplified when once fixed.

Secondly, the festival of the dedication of all the churches, which falls on the Sunday after the octave of All the Saints, shall have an octave in all those countries in which this festival has been established by a concordat, in France for example. In other countries this festival like the festival of the special dedication of cathedral churches shall be of first class and without octave.

Thirdly, the votive office of Feria III shall be of the Holy Apostles and not of the Holy Apostles Peter and Paul.

Fourthly, in general we shall have to follow for all festivals the Ordo Pro Clero Romano. Here is in two words the answer from Rome: Standum kalendario Cleri Romani juxta indultum con-

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Father Adrien Fayolle
May 19, 1887

180

cessum Congregationi Sti. Basilii.

N.B. You will receive a little leaf fixing once for all certain special festivals which we shall celebrate as at Rome, observing the modifications indicated above and printed in small characters in Poussielgue's Ordo.

3. Retreat. You are invited to the general retreat which will begin on Monday the 19th of Sept. at six o'clock in the evening. The examinations of the ordinandi will take place on Saturday the 17th of Sept. and those of the priests on Sunday the 18th.

Receive my dear confreres the assurance of my affectionate regard for you all.

Given at Annonay on the Festival of the Ascension of Our Lord, May 19th, 1887.

A. Fayolle, Supr.

(Transcribed from the copy in the General Archives of the Basilian Fathers)

Father Adrien Fayolle
November 30, 1887

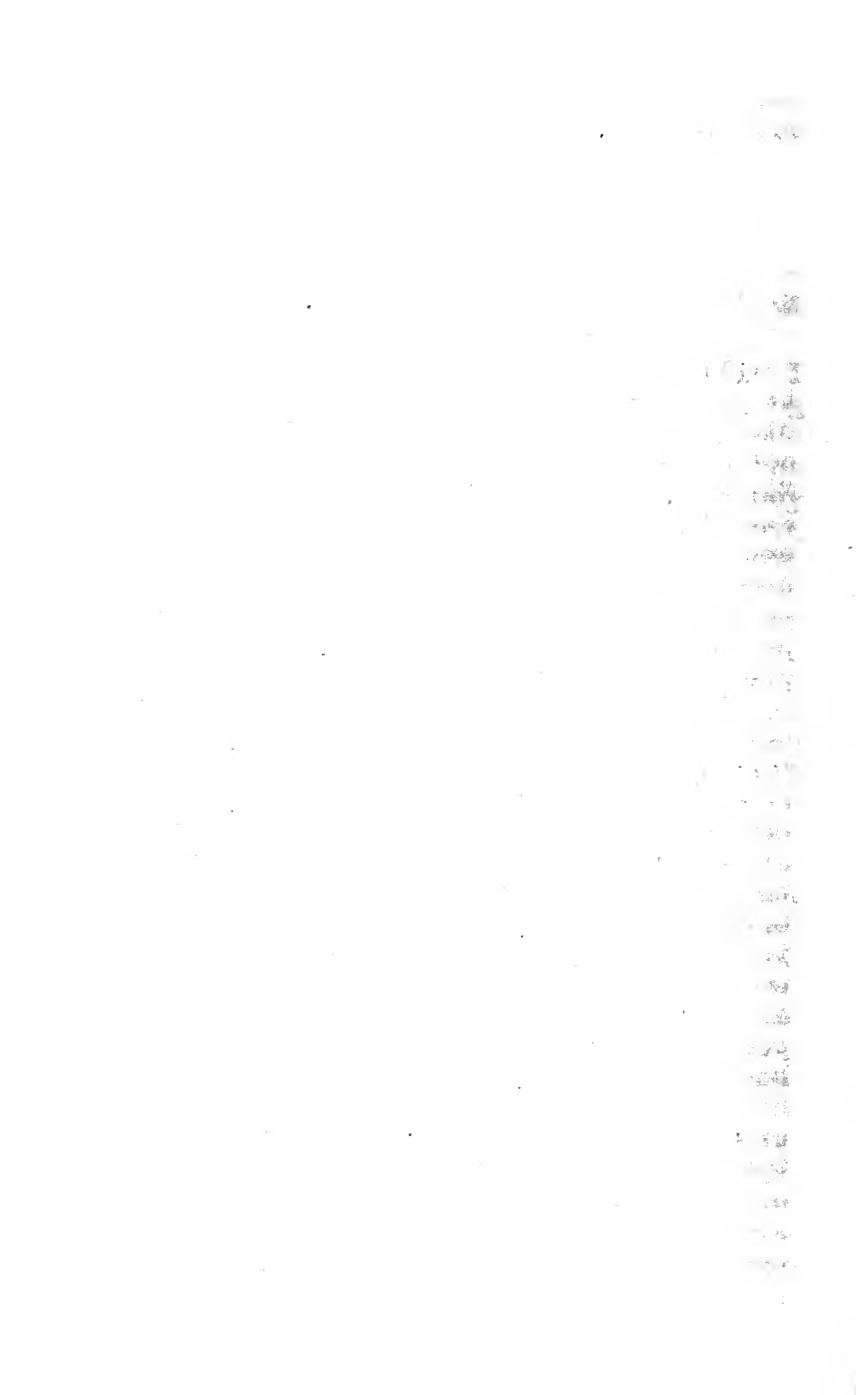
181

CIRCULAR LETTER

My dearly beloved confreres.

I will not have the good Father Vincent go away from us without bringing to you the written testimony of my incessant and ever affectionate sollicitude for you all. It is while under the impression of this thought that I feel prompted to address you this letter which our well beloved Provincial will be kind enough to communicate to each one of your several houses. Surely enough these lines shall fail to express to you all the tenderness of my feelings. Nevertheless, as I sweetly hope, your filial piety will unveil to you what I do not herein give utterance to, as well as a fresh proof of the vivacity of my affections and of the enduring remembrance of his confreres in the soul of him who, at the head of our Congregation, is ever engrossed both with your spiritual advancement and the most fitting means to render your already flourishing work in Canada still more prosperous.

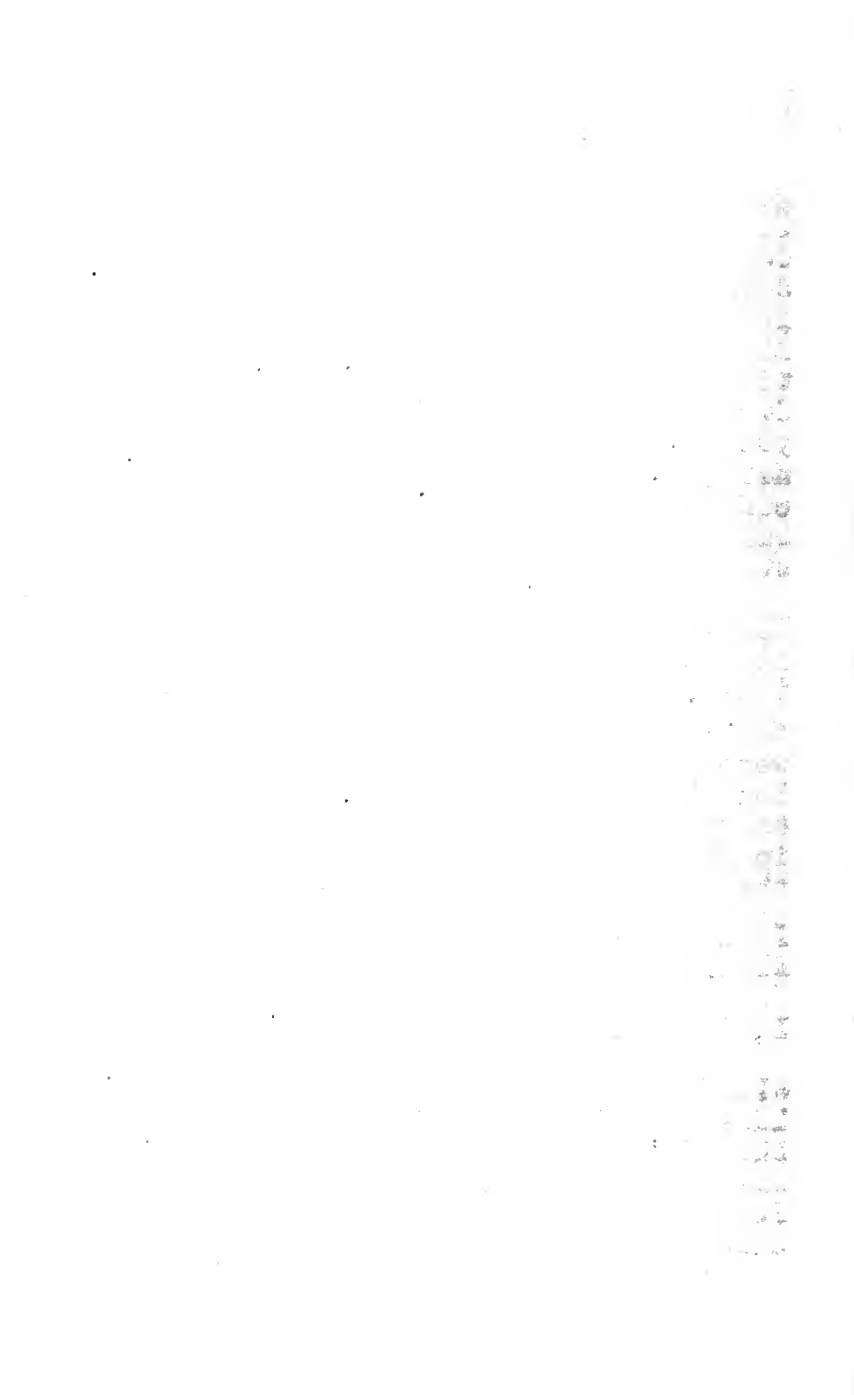
During Father Vincent's stay in our midst and would his sojourn had not been so short — we have very frequently spoken together of that work and of each one of you, my dear confreres. In our conversations, you may well believe it,



Father Adrien Fayolle
November 30, 1887

182

we had no great efforts to make in order to bring our thoughts back to Canada and the cherished confreres who live there. Neither do I assert too much when I say that the remembrance of you never left your Provincial Superior. No, and this is not saying enough, my dear confreres, since for him the faithful friend and companion of the first founder of St. Michael's at Toronto, the revered Father Soulerin my predecessor of pious and holy memory — has not Canada become the all in all, his country by adoption and the sole object of his tenderest predilections? His speedy return to your midst is a proof of it, no less striking than it is little flattering to his friends of the old country who were unable to prevail on him to prolong his stay among them. I had hoped to retain him in France until Spring in order to give his shattered health the necessary rest and all the required time to repair it completely and put him in condition to bear for many long years to come the burden of his heavy charge at the head of your Province. My repeated entreaties could not wring from him that he should make a longer stay. His health, moreover, being rapidly recruited, thanks to the Almighty God, that excellent confrere goes back again animated with those admirable dispositions of fraternal goodwill which you know him to have in your regard. He



Father Adrien Fayolle
November 30, 1887

183

goes back with his faithful brother traveller resolved more than ever to consecrate his renewed strength to the service and prosperity of our dear Congregation. I beg you, my dear confreres, never forbear lavishing on him the many tokens of filial confidence which he deserves so well at your hands and by your kindly demeanor towards him, cease not to encompass his person with those consolations and that encouragement which increase more than twofold the strength and goodwill of a Superior.

Permit me now, my dear confreres, to add to the recommendations which Father Vincent in my name shall address to you by word of mouth a few words of advice with the view to point out to you still further the end which our vocation proposes to our incessant efforts, to wit, the end of our sanctity and our sacerdotal and religious perfection.

I give them, as below, divided into separate articles:

1. Fraternal Charity. My first word, my dear confreres, will be the recommendation of the Apostle: Love one another. It is the precept of the Lord. He that fulfils it keeps the whole law. Through the bowels of the divine mercy I conjure you, children of the same family, brothers in Jesus Christ,

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through your priesthood and religious profession, live in the peace, union and charity of our Blessed Savior, mutually supporting one another in your trials, provoking one another in the strife and in your daily combats by the sight of the heavenly reward, correcting one another ever in your shortcomings and the weaknesses of your nature with great sweetness and indefatigable mercy. Oh yes, may the sweet hymn brought from heaven to earth reach and re-echo at all times through each one of your houses, as it will peal through your churches the coming feasts to the strain of celestial and earth born angels: Gloria in excelsis Deo, et in terra pax hominibus bonae voluntatis. Peace and happiness here below to men of good will and in heaven immortal glory. Behold the lot of loving men, of peaceful and merciful hearts. May it be yours in time and in eternity!

2. The Rule. To fraternal charity, my dear confreres, unite the love of the Rule. Qui regula vivit, vivit Deo et in Deo. That rule which of free choice, you have given to yourselves must be for each of you the shortest and easiest road to the perfection to which your holy vocation calls you. Embrace it then generously and keep it to the least jot or tittle, not seeking for pretexts or futile

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reasons to dispense yourselves from its sweet claims. Be neither Carthusians nor Capuchins. Be good Basilians as our first fathers were. Those exemptions from the rule which we too frequently take to ourselves always presuppose in the delinquents either contempt of the law of cowardice in the service of God. Now contempt of the law is sinful and repeated instances of remissness are unworthy of a noble heart and a sacerdotal soul. There is yet more. What may be for ourselves and our brothers the consequences of the non-observance of the Rule? In the first place the loss of the precious graces wrapped up in the religious life and then an injustice to our confreres who are scandalized by our example and hindered from fulfilling the law. What I would ask of you then, my dear confreres, is fidelity at all times to the mighty voice of the rule and the constant edification of your confreres on all you do. In this scrupulous observance will each of you find the touchstone whereby to ascertain the degree of your love of God and your true spiritual interests.

3. Obedience. Obey, my dear confreres, obey your superiors, the lawful representatives of the authority of God: *Obedite praepositis vestris*. Yes, helping yourselves of the powerful supernatural motives of faith, obey on all occasions and every day of your

religious life, despite the reclaims of corrupt nature. In truth we shall be true religious, having brought the old man under the most complete dependence, only when we shall have learned to subjugate our own will to the will of our Superiors. The enemy of all sanctity, as that of obedience, is pride, whilst sentiments of the most profound Christian humility are the appanage of souls that filial submission inclines under the hand of God and renders attentive to the orders of men who have the right and whose duty it is to command others. The divine Master promises the bountifulness of His grace to humble hearts and abandons the proud to untold desolation. Oh, my dear confreres, let us not empower the spirit of insubordination to introduce itself amongst us. Let us expel it from our houses for the reign of this evil spirit in a community means permanent disorder. It is fast coming ruin. At any rate, the community in which that spirit should reign would be but the too faithful image of the abhorred abode of the wicked one whose distinctive character is a spirit of insubordination and opposition.

d. Devotedness. The kingdom of heaven suffers violence and only the violent bear it away. Behold the device of the saints and such should

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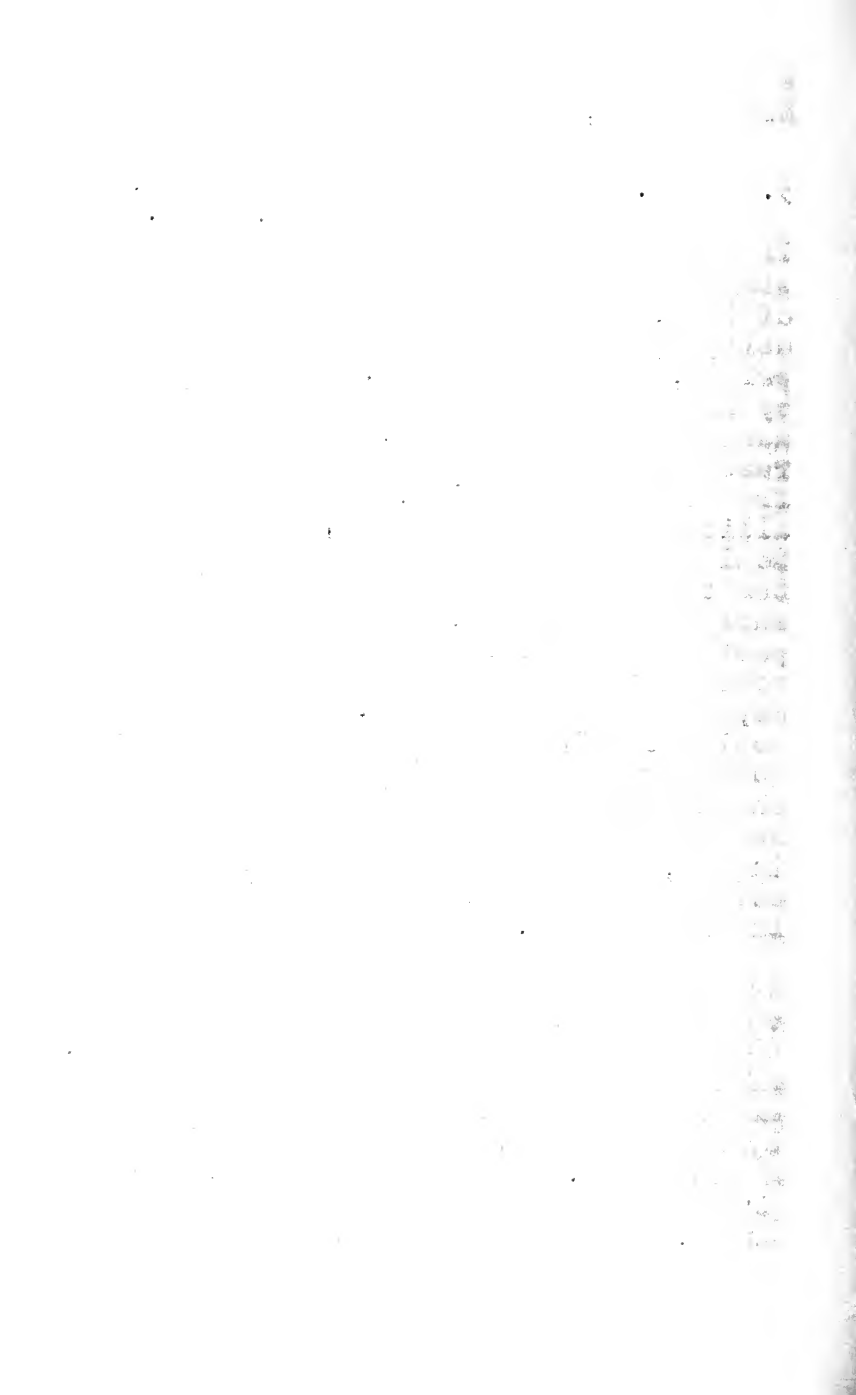
136

be our own if, like them, we wish to merit the crown of valiant athletes. Devotedness, my dear confreres, must be the element of our life of sacrifice and the principle of every daily work of ours, amid all our labor and the requirements of our painful functions. Hence in order to fulfil our mission and reach the end of our vocation, let us be men simple and devoted, never flinching whatever the sweats, the pains. Let us act without reckoning or flattery to self love, nor partial to our rarely satisfied nature. Perfection success in our work and the blessing of God are purchasable only at this cost. Could there be slothful confreres amongst us? No. The Divine Master rejects unprofitable men, those parasites and fatal members of society who, far from producing fruits of salvation in souls, paralyse the efforts of their devoted brothers and render themselves powerless to do themselves any good. Nay more, He condemns the barren tree and the fig tree with exuberant foliage to be cast into the flames. Oh pray, my dear confreres, let us not expose ourselves to a sentence of malediction. Let us rather generously give to God our strength, our intellect and its faculties, our heart and its affections. This shall be tantamount to the violence which will ensure for us the conquest of the heavenly kingdom.

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5. Piety. Pietas ad omnia utilis est, says the Apostle St. Paul. If piety is proclaimed useful for the simple faithful and in all situations of life, will it not be of rigorous obligation for the priest? Can the priest, that man of God, placed so high by his character which lifts him in a manner to the divinity, can the priest reasonably live a stranger from God and from everything which, far or near, is allied to heavenly things, and to the souls whose supreme interest are entrusted to his charge? Not to fail in our sublime commission, we priests and pastors of souls, must needs feed on some more substantial food than do the mere lambs of the flock. The sacerdotal soul will find its true aliment in frequent exercises of piety from which she shall derive that superhuman strength she needs so much to keep herself standing up, to walk forward and fight without ever swooning, the good fight of the Lord Jesus.

As he comes forth from meditation and vocal prayer, after the recitation of the divine office and spiritual reading, after leaving the altar on which the sacrifice of Calvary has been renewed by his ministry, will not the priest be a new Moses. All metamorphosed, aspiring only to live by God and for God? Do we, my dear confreres, feel these



happy transformations work within ourselves when we have gone through our religious exercises? Do we live by the spirit of piety? Ah, the priest who will not have lived by the spirit of piety shall attempt in vain to efface from his forehead, as long as eternity lasts, that indelible seal of his priesthood. Tu es sacerdos in aeternum. This misfortune will never be ours. No, no, for we mean to be truly pious priests. To that end, then, let us shun the world, those societies and worldly feasts wherein we can breathe only the cursed spirit of the world. Let us shun with care such occasions as would expose us to the danger of losing the spirit of our holy state and the prestige of our priestly grandeur of which we can never be over jealous. Let us live happy in the silence of our cells, in the company of our confreres. And let us fulfil our daily tasks in the joy of a good conscience and the sweet and strengthening unctions of piety.

6. Devotion to the Sacred Heart. While ending this letter, my dear confreres, I make to you a pressing appeal which your sacerdotal piety will have no difficulty to understand. Like the Apostle, I come to preach to you Jesus Christ Crucified and particularly honored in His adorable

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Heart. Oh, how I long to see this devotion to the Sacred Heart of Jesus more and more honore in each one of our houses and holding as it indeed deserves, the first place among all our particular devotions! This devotion, I am aware, is well known to you; but do you profess, as Our Blessed Lord asked of Blessed Margaret Mary, an all special worship of love and reparation for that divine heart despised in this our day and satiated with all the bitterness of a deluge of injuries, ingrattitudes and treacheries?

There, in the love of Jesus Christ and the practice of reparation to God made man, is the salvation of the Catholic priesthood like that of society. We, too, priests of our Lord have allowed ourselves to be caught by the fever of indifference, of egotism and sensualism and under the deleterious action of this evil of the age, our faith seemed to die out and our charity to grow cold. Let us react against this evil, my dear confreres. Through the Sacred Heart we shall be born again in fervor Let us go with confidence to Him Who quickened the dead, set the paralytic upright and gave sight to the blind. Let us go to the divine heart, hearth of love. We shall be warmed again by contact with Him, enlightened upon our true interests and under the blessings He promises us, we will walk in gaint strides in the path of devotedness and

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perfection. Yes, my dear confreres, let us love the Sacred Heart and spread its worship among our children or the souls confided to our care. Let us set up the image of the Sacred Heart in our cells and everywhere else that this adorable Heart may receive homages of reparation. The blessings of the Sacred Heart, we cannot doubt it, shall fall plentifully upon ourselves, our confreres and our entire religious family and through the Sacred Heart we shall be renewed.

May our dear Lord, Blessed Mary, St. Joseph and St. Basil our patron saint, bless my words and make them enter deeply into your hearts that we may all take the energetic resolution of being holy priests and perfect religious. This is the favor I now ask of the Sacred Heart of Jesus. At the approach of the New Year, I would that through Him the prayers and wishes of happiness I now make for all my confreres be realized.

Receive the renewed assurance of my affectionate and very devoted sentiments in J. Chr.

A. Fayolle.

Annonay, 30 November, 1887.

(Transcribed from the copy in the General Archives of the Basilian Fathers)

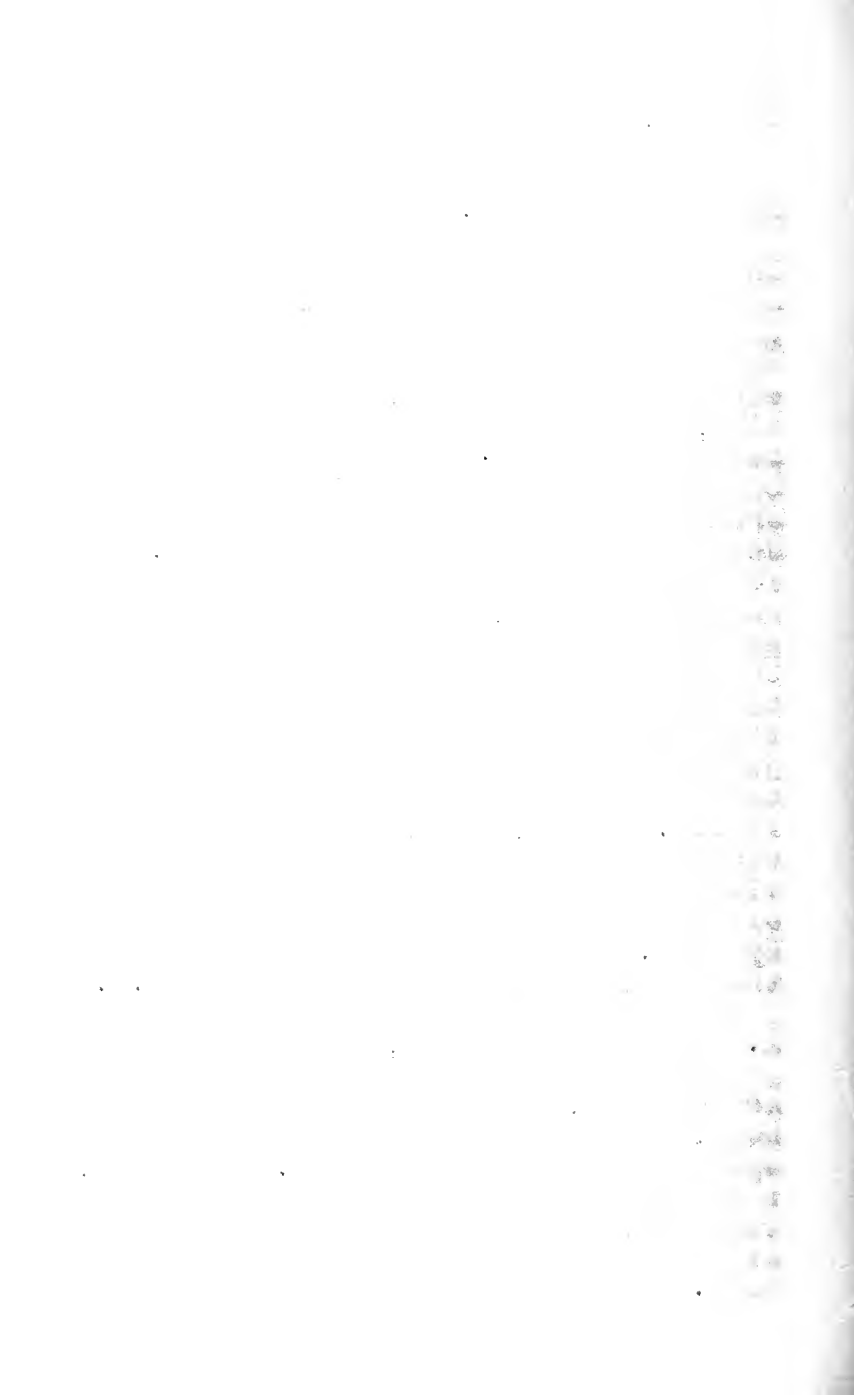
Father Adrien Fayolle
July 27, 1889

192

My dear confreres.

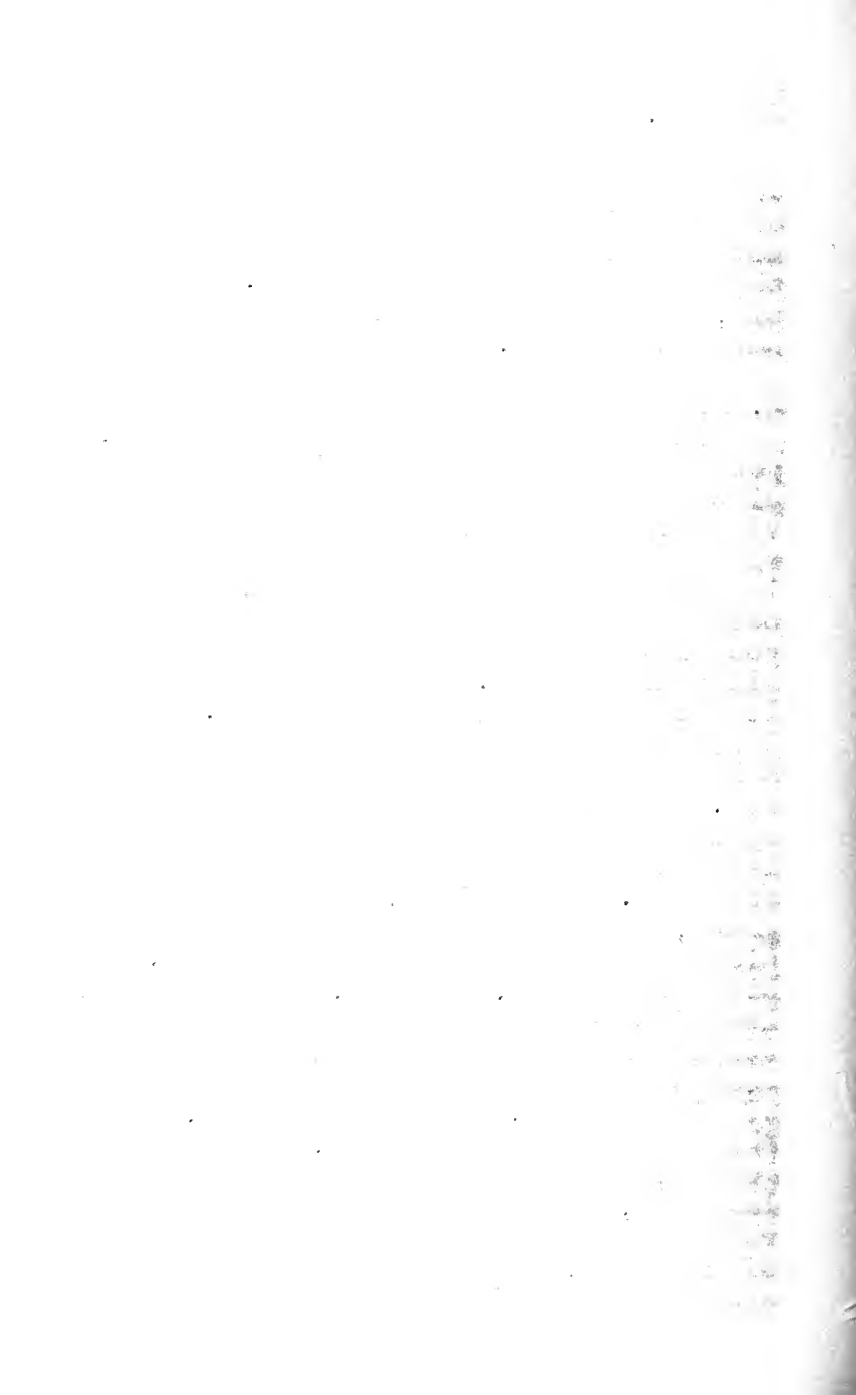
In sending you this letter on the eve of my departure for Europe, I purpose gathering together into a few pages my most essential recommendations and directing your attention, for the last time, to the points which seem to me best adapted to secure the prosperity of your various undertakings and to arouse in each of you a more ardent desire for his personal perfection. You will receive my words with that respectful consideration which so gratified me during the exercises of the general retreat and will resolve to adopt, each in his peculiar sphere, the scheme of reform which you all judged necessary in order to improve the condition of our dear Canadian family. This result, if it were attained, would be the most precious reward of my visit and the most desirable testimony of your affectionate condescension to my will. I humbly beg this favor from the merciful kindness of Our Lord J.C.

1. In the first place, my dear brethren, suffer me to conjure you to become men of rule, real religious who know how to honestly submit your will to the spirit of our Constitutions. Wage war, a merciless war on the exceptions and vain pretexts which are used to obtain dispensations from the observance of the Rule. The future of the Community in



Canada depends entirely on the scrupulous fidelity which will all observe in never omitting for any plausible motive the simple iota of the Gospel. Si vultis, fratres acerrimi, ad vitam ingredi, servate mandata.

2. From the unceasing application of your will to observe the whole law, you will contract the holiest habits of piety and of sacerdotal and religious virtue. Nay more, the good examples will in some measure become contagious in your midst and mutual edification becoming an abiding factor in each house, you will easily carry perfections into all your actions. Away then with carelessness and careless religious! The Holy Ghost has spoken their condemnation: Maledictus qui facit opus Dei negligenter! Whence comes this malediction spoken by God against the heedless religious? Here is the reason of this anathema. The toiler, faithless to grace, cannot be alone in his deflection from the path of his vocation. By his bad example, he will, of necessity, lead into neglectful ways and into contempt for law such brethren as are too weak to resist the disastrous influence of his conduct. Sometimes, even, we shrink not from saying it, a whole community, standing upon the slope of relaxation, will be hurried on to certain ruin from the mere presence in its midst of careless, scandal-giving individuals who have no notion of the degree of their



personal guilt. You, my brethren, wish to endure. You are anxious that your work should be prosperous. Adopt, therefore, the means I point out to you for imparting to the Canadian Community life and abundant life. Cherish and observe the whole Rule. Be of mutual edification to one another. *Qui regula vivit, Deo vivit. Exemplum esto fidelium.* Communities resting on this twofold base will be strong, flourishing and unshaken.

3. Adopt, my dear brethren, in the full extent of their meaning the two positive commandments which I have set before you and you will find it easier to avoid the following faults. (i) There is amongst you, permit me to say it, a sore which it is time to heal at any cost. What is the contagious mischief which it is so necessary to extirpate? The mischief, my brethren, I have seen too plainly not to point it out to you in all its deformity. It is the spirit of criticism carried to excess and extending to everybody and to everything. This evil spirit which attacks, in order to belittle them, both authority which has ceased to be properly respected and the persons and actions of our brethren, has gone so far as to practice no reserve in its pronouncements, whether uttered in the bosom of our religious family or in the presence of outsiders and strangers. Is it needful to add that this spirit which, alas, exists more or less everywhere in the community, finds the where-withal to live and induce a feeling of mean, underhand jealousy? Such weakness

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really humiliating in a religious body, often shows its face too plainly and may bring about the utter ruin of brotherly love and of the union of hearts and wills.

I do not think that I exaggerate in this estimate which I formed after my general inspection of affairs. The evil is great. Our confreres who are in a condition to know admit it quite as well as I. It is not, however, beyond remedy. To you it belongs to apply that remedy by sacrificing your personal susceptibilities and personal antipathies by ridding yourself of that itching to speak and to judge, to attack everything and condemn everything. Give, I entreat you, larger scope to fraternal correction and learn to take home to yourselves the wise and useful observations of your brethren without sticking at those puerile notions concerning the birthplace of brethren, notions which set up in your midst categories of Greeks and Romans. Such ridiculous notions ought never to occur in the mind of a confrere. They are unworthy of children who belong to the same family, of priests who profess the same faith and have but one Baptism and one Father, Our Lord, Jesus Christ.

I entreat you, my brethren to be very watchful over your feelings towards your brethren. Watch over your conversations

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and those words, which sometimes scandalize our younger brethren, will never fall from your lips. If the Community be doomed to perish in Canada, a calamity I pray God to prevent, be sure that its destruction will be the result of the imprudent discourses and unsympathetic feelings which we too frequently found among our brethren.

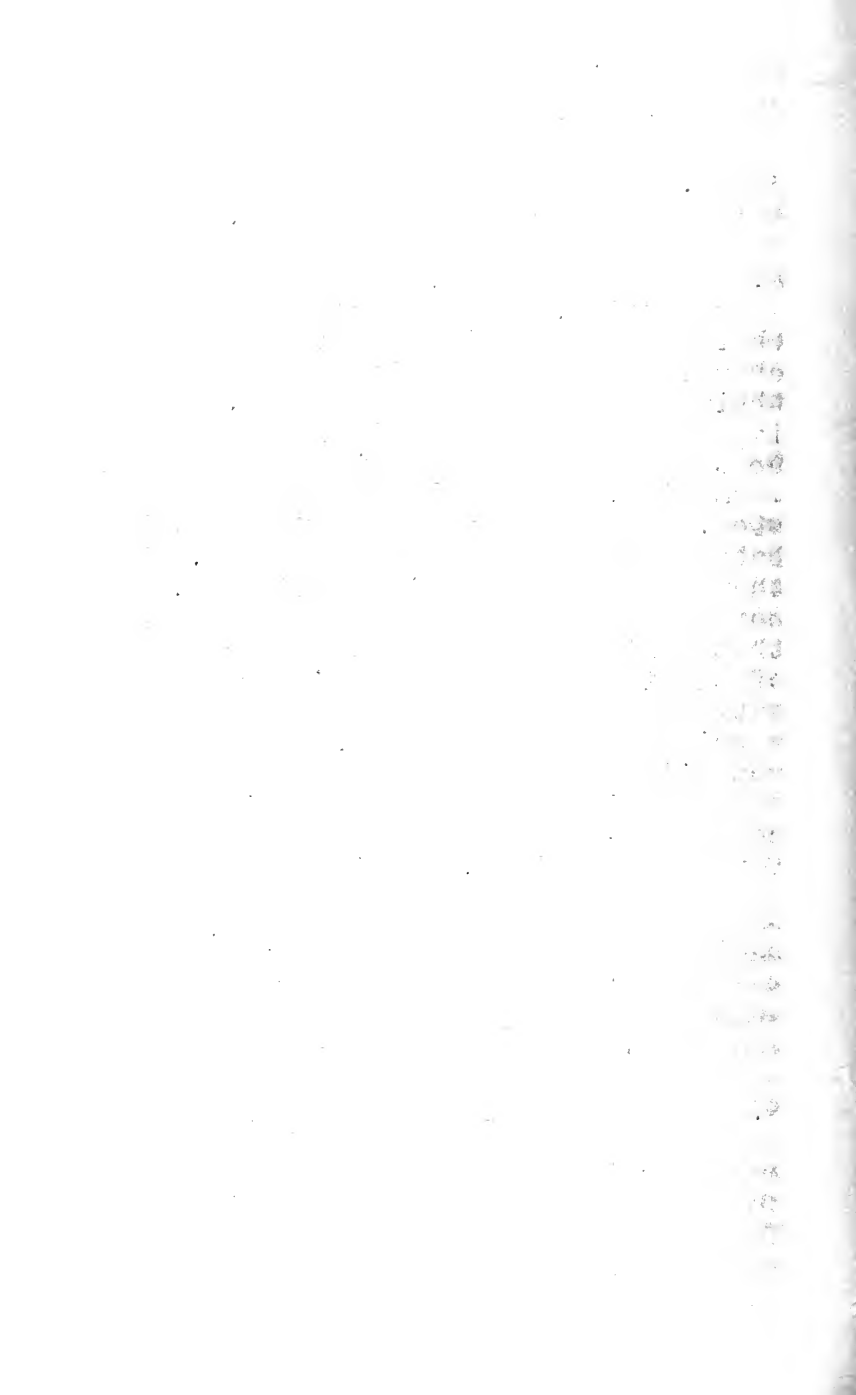
That you may frequently ponder it before God and your conscience, hearken to the lesson which the Holy Ghost gives you by the mouth of St. James the Apostle. Its application under present circumstances is extremely opportune: *Vir duplex animo, inconstans est in omnibus viis suis. Sit autem omnis homo velox ad audiendum, tardus autem ad loquendum et tardus ad iram. Si quis autem putat se religiosum esse, non refrenans linguam suam sed seducens cor suum, hujus vana est religio. In multis enim offendimus omnes. Si quis in verbo non offendit, hic perfectus est vir. Lingua ignis est, universitas iniquitatis. Lingua constituitur in membris nostris, quae maculat totum corpus et inflamat totam civitatis nostrae, inflammata a gehenna. Unde bella et lites in nobis? Nonne hinc ex concupiscentiis nostris quae militant in membris vestris. Itaque humiliamini in conspectu Domini et exaltabit vos. Nolite detrahere alterutrum, fratres — qui detrahit fratri aut qui judicat fratrem suum, detrahit legi et judicat legem. Si autem judicas legem non es factor legis, sed*

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judex. Unus est legislator et judex,
qui potest perdere et liberare.

4. My dear brethren, be attached to your community, to your brethren with all their good qualities and labor through charity and great patience to destroy their faults and imperfections. By living the life of community, you will not be tempted to seek happiness outside the Community. The world watches your every step. It will lay snares for you. It hates you as the Master has said. How then can you love this world? Ah! Do not be guilty of begging applause from that world which Jesus Christ cursed, of seeking at the hands of creatures satisfactions and delights unworthy of a priest and a religious. In the world, you will always lose the sacerdotal spirit and you will carry back from it into the community-house nothing but a disrelish for sacred things. Avoid these dangers and abide in the company of your brethren, as men of study and prayer. If the sublime function of your ministry ever call you into the world, never fail to shed around you, both in the bearing and language, the good odor of Jesus Ch.

5. I entreat you, my brethren, in the name of the charity which binds us together in our Lord, to hold in horror the immoderate use of strong liquors. This abominable vice, you know it as well as I, degrades a rational being; but whither shall we turn for language



sufficiently opprobrious to characterize the unfortunate priest who has become a slave to the ignoble passion for drink. May the Sacred Heart of Jesus save us from the shame of harboring members who have become the prey of such a vice. I have not the courage to insist on this matter.

6. I beseech you, my brethren, not to forget the weighty obligations laid upon you by the vows of religion and particularly the vow of poverty, even in the sense in which it is expressed in the Constitutions. Never become priests fond of gold and silver. Avarice is the cause of the damnation of many priests. We are forbidden to accumulate large sums of money. I am much afraid that some of our brethren are the victims of delusion in this matter and grievously culpable before God and their conscience.

I stop here, my brethren, in these recommendations which I did not intend to develop so far. May my last words be engraven on the minds of all and bring about the blessed reformation which we all desire. This has been the sole end of all my labors during the past two months. I am eager to hope that the Divine Master has blessed our common efforts and that He will infuse into us all the determination to execute all our duties faithfully and holily.

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Father Adrien Fayolle
July 27, 1889

199

I request our venerated Provincial and his coadjutor to cause this letter to be translated *quam primum* and to forward a copy of the same to each of our Canadian houses. This letter shall be read at the spiritual reading (1) immediately after reception, (2) on the first Friday of four successive months, beginning with Friday the 6th of September.

I beg you to kindly receive this new proof of the affectionate regard of your devoted friend in Jesus Christ,

A. Fayolle, Supr.

Given at the College of St. Charles,
Ellicott City, July 28th, 1889.

(Transcribed from the copy in the General Archives of the Basilian Fathers)



